THE
ARABIAN NIGHTS
ENTERTAINMENTS.

FREELY TRANSCRIBED FROM THE ORIGINAL TRANSLATION.

VOL. IV.

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THE STORY OF ALADDIN, OR THE WONDERFUL LAMP.

IN the capital of China there lived a taylor named Muſtapha, who with difficulty earned a maintenance for himſelf, his wife, and ſon, whoſe name was Aladdin.

The boy, though of a ſprightly turn and good natural underſtanding, was careleſs and idle. As he grew up, this lazineſs encreaſed. He was continually loitering about among blackguards

in the ſtreet; nor could Muſtapha by any means prevail with him to apply himſelf to ſome employment by which he might learn to get his bread.

This idle diſpoſition of the boy deſtroyed the father. Muſtapha, finding him incorrigible, was ſo much afflicted, that his grief brought on a fit of ſickneſs, which coſt him his life.

Aladdin, being no longer reſtrained by his father, indulged his indolence to the utmoſt. He was not aſhamed, though fifteen years old, to be ſupported by his mother's labour, yet ceaſed to pay her the reſpect and duty of a ſon.

One day, as he was amuſing himſelf with his companions, a ſtranger, who was an African magician, paſſing by, ſtopped to obſerve him. After looking at the youth for ſome time very earneſtly, he enquired among his play-mates who he was, and preſently learnt his little hiſtory. The wily African then went up to him,

and

and aſked if his father was not called Muſtapha the Taylor? 'He was ſo,' replied the boy, 'but he has been dead ſome time!' The magician pretended to burſt into tears at this account. He embraced Aladdin, and told him he was brother to his father; then enquiring where his mother lived, he gave the lad a handful of ſmall money, and bid him tell her he would come and ſup with her.

Aladdin ran home to his mother, and related to her all the particulars. The old woman told him, that ſhe never heard his father talk of a brother; but as the ſtranger had treated him ſo kindly, and given him money enough to provide a ſupper, ſhe would make ready to receive him. In the evening the new relation came, and embracing the widow of Muſtapha, ſhed many tears, lamenting that he had not arrived ſooner, that he might have ſeen his brother. He then produced ſome fine fruit and wines, and they ſat down to ſupper.

During their meal, the magician pretended to admire Aladdin much. 'He muſt be very like what his father was at his age,' ſaid he; 'for though it is forty years ſince I left my native country, my love for my brother kept his features in my mind, and I recollected them the inſtant I ſaw him.' Then turning to Aladdin, he aſked him what trade he had choſen? Aladdin, who was aſhamed of his not being able to anſwer ſuch a queſtion, hung down his head, and bluſhed; but his mother replied, that he was an idle fellow, who would do nothing but loiter in the ſtreets; and went on giving him the character he deſerved.

Aladdin was covered with confuſion at his mother's report of him; and the magician added to his concern, by blaming him ſeverely. He recommended to the young man that he ſhould apply himſelf to traffic. 'I,' ſaid he, 'can inſtruct you how to buy your goods. I will take a ſhop, and furniſh it for you with ſtuffs and linens. Theſe I will give you to begin with, if

if you will promiſe to be diligent.' Aladdin did not want ſenſe, though he hated work; he knew the keepers of ſuch ſhops were reſpected he accepted therefore his new uncle's offer with great thankfulneſs.

The day following the magician called upon them again early. He took Aladdin out with him, and gave him handſome cloaths, ſuitable to the ſtation of a merchant; he put ſome money alſo in his pocket, and made a treat for ſome principal merchants, on purpoſe to introduce his pretended nephew to them. Aladdin and his mother were by theſe means compleatly deceived. They never doubted but the man who heaped ſo many favours upon them was really their near relation, and bleſſed Providence for their good fortune in being found out by him.

The magician continued careſſing them till he had obtained full poſſeſſion of their confidence. One evening at ſupper, he ſaid to his pretended ſiſter-in-law, 'I am thinking, as to-morrow is

Friday, I will take Aladdin, and ſhew him the gardens out of town where the gentry walk; and as he has never been there, and probably will like to ſee them all, I will take ſome refreſhments with us, and we will not return till night.' To this propoſal Aladdin and his mother conſented with great pleaſure.

In the morning the young man, dreſſed in all his new finery, attended the magician accordingly. He took him to the gardens belonging to the ſumptuous palaces of the nobility, which were ſituated out of the city. Aladdin, having never ſeen any thing ſo elegant, was highly delighted: his falſe uncle drew him by degrees beyond them, into the campaign that led to the mountains; amuſing him all the way with pleaſant ſtories, intermixed with advice to drop his boyiſh acquaintance, and converſe with men. Aladdin, though well pleaſed with this diſcourſe, began to tire, which the magician perceiving, propoſed they ſhould ſit down and reſt. He then produced a parcel of cakes and ſweet-

meats,

meats, and gave the lad as many as he choſe, after which they purſued their walk.

At length they came to a valley which ſeparated two mountains of conſiderable heighth. The Magician told Aladdin he would ſhew him ſome things very extraordinary. He directed him to gather a parcel of dry ſticks, and kindle a fire; which being done, the African caſt a perfume in it, and pronounced certain magical words; immediately a great ſmoke aroſe, after which the earth trembled a little, and opening, diſcovered a ſtone about half a yard ſquare. Aladdin was ſo frightened at what he ſaw, that he would have ran away; but the magician, catching hold of him, gave him ſo violent a blow, that it knocked him down.

The youth aroſe, and with tears in his eyes, aſked his ſuppoſed uncle what he had done to merit ſuch ſeverity? The African's view was to make the boy ſtand in awe of him, that he might without heſitation obey his orders, and execute

what he had for him to do. He chid him therefore for his want of reſolution, and confidence in him, whom he ought to conſider as a ſecond father. He then began to talk to him with his uſual affability. 'There is hidden,' ſaid he, under that ſtone an immenſe treaſure, which you may poſſeſs if you carefully obſerve my inſtructions. Aladdin promiſed the moſt exact obedience. The magician embraced him, and putting a ring on his finger, bid him pronounce the name of his father, and grandfather, and raiſe up the ſtone. Aladdin did as he was directed; and notwithſtanding its immenſe ſize, he removed the ſtone with great eaſe, and diſcovered a hole ſeveral feet deep, and ſteps to deſcend lower.

'Obſerve,' ſaid the African, 'what I am going to ſay to you. Not only the poſſeſſion of the treaſure, but your life itſelf will depend on your punctual attention. Though I have opened this cave, I am forbidden to enter it; that honour is permitted only to you. Go down boldly then.

then. You will find at the bottom of theſe ſteps, three great halls; in each of which you will ſee a number of large coffers, full of gold and ſilver. Be ſure you do not meddle with them: nor muſt you ſuffer your very cloaths to touch the walls. If you do, you will inſtantly periſh. When you are through theſe halls, you will come to a garden. Here you will be perfectly ſafe, and may handle any thing you ſee. At the farther end of it you will find a lamp, burning in a niche. Take that lamp down; throw away the wick; pour out the liquor, and put the lamp in your boſom to bring to me.'

Aladdin obeyed exactly his ſuppoſed uncle. He went through the halls with as much precaution as the fear of death could inſpire. He croſſed the garden; ſecured the lamp in his boſom; and then began to look about with eaſe and compoſure. He found the trees were loaded with fruits of many colours. Tranſparent, white, red, green, blue, purple, and yellow. The tranſparent were diamonds: the white, pearls; the

the red, rubies; the green, emeralds; the blue, turquoiſes; the purple, amethyſts; and the yellow, ſaphires. All theſe fruits were large, and uncommonly beautiful. Aladdin, though he knew nothing of their value, was yet much pleaſed with them: and as he had been told he might ſafely meddle with any thing in the garden, he filled all his pockets with ſome of each ſort, and even crammed as many as he could into his boſom. He then returned through the halls with the ſame precaution as before; and having aſcended the ſteps, he called out to his uncle to aſſiſt him with his hand, and pull him up out of the cave.

Nothing could be further from the intention of the magician than to deliver Aladdin from the cave. He had found by his books that there was ſuch a lamp concealed in a ſubterraneous abode in China, which would render the poſſeſſor more powerful than any Prince in the world: but that he was not permitted to enter the place himſelf, he reſolved therefore to ſeduce

duce ſome friendleſs boy to fetch him the wonderful taliſman: and having gained it, to ſhut up the cave, and leave him to his fate. When Aladdin therefore called out for his aſſiſtance, he called as loudly for the lamp. The young man would readily have given it to him if he had not buried it in his boſom, by the quantity of jewels he had put over it; and being aſhamed to own that, he entreated his ſuppoſed uncle to help him out, and he would deliver it to him immediately.

The diſpute had laſted a ſhort time, and neither of them were diſpoſed to give way, when the magician turned his head, and ſaw ſome of the inhabitants of the city were entering the valley. Fear of being diſcovered by them, and rage at the obſtinacy of the young man, overcame every other conſideration. He pronounced two magical words, which replaced the ſtone, and cloſed the earth. By this means he loſt all hope of obtaining the lamp; ſince it was for ever out of his power to open the cave again; or to teach

teach others how to do it. But he gratified his revenge on the author of his diſappointment, by delivering up Aladdin, as he ſuppoſed, to certain death. He ſet off immediately for his own country, taking care not to return to the city, leſt he ſhould be queſtioned reſpecting his pretended nephew.

Aladdin was exceedingly terrified to find himſelf thus buried alive. He cried out, and called to his uncle, offering to give him the lamp immediately: but it was too late. As the cave was entirely dark, he thought of returning through the halls into the garden, which was light: but here alſo he was diſappointed. The door, which had been opened by enchantment, being now ſhut.

In this ſtate he continued two days; when in an agony of diſtreſs, he claſped his hands together, and rubbed the ring the magician had put upon his finger, and which, in his hurry to obtain the lamp, he had entirely forgot to take away.

away. Immediately an enormous Genie roſe out of the earth, with a torch in his hand, which illuminated the cave as though the ſun had ſhone in it, and ſaid to him, 'What wouldſt thou? I am ready to obey thee as thy ſlave, while thou weareſt that ring: I, and the other ſlaves of the ring.'

At another time Aladdin would have been terrified to death at ſuch an appearance; but deſpair gave him courage. He anſwered readily. 'I charge you, by the ring, if you are able, to releaſe me from this place.' He had no ſooner ſpoken than the earth opened; the Genii lifted him up to the ſurface, and immediately diſappeared, the earth cloſing again at the ſame inſtant.

Aladdin rejoiced greatly at his deliverance, and found his way home without much difficulty; but ſo agitated by his paſt terrors, and faint for want of ſuſtenance, that it was ſome time before he could relate the particulars of his adventure.

venture. His mother congratulated him on his eſcape from ſuch imminent danger, and was not ſparing of her execrations againſt the treacherous impoſtor who led him into it.

The next morning when Aladdin got up, he was very hungry, and called upon his mother for ſome breakfaſt. 'Alas! child,' ſaid ſhe, 'I have been ſo diſtreſſed on your account, that I have not been able to do any work theſe two days, ſo that I have no money to buy any proviſion; and all I had in the houſe you eat yeſterday. But, continued ſhe, here is the lamp you brought home, and which had like to have coſt you your life; it ſeems to be a very good one. I will clean it; and I dare ſay it will ſell for money enough to keep us till I have ſpun ſome more cotton.' Saying this, ſhe took ſome ſand and began to rub it, when in an inſtant a Genie of gigantic ſize ſtood before her, and ſaid, 'What wouldſt thou? I am ready to obey thee as thy ſlave; the ſlave of all thoſe who hold that lamp in

in their hands; I, and the other ſlaves of the lamp.'

Aladdin's mother ſwooned away at the ſight of the Genie: but her ſon, who had once before ſeen ſuch another, caught the lamp out of her hand, and ſaid, 'I am hungry; bring me ſomething to eat preſently.' The Genie diſappeared; and preſently returned with a large ſilver baſon, containing twelve covered plates of the ſame metal, all full of the choiceſt dainties, with ſix white loaves, and two bottles of ſherbet. Having placed theſe things on the table, he diſappeared.

When Aladdin's mother recovered, ſhe was very much pleaſed to ſee ſuch plenty of nice proviſions. She ſat down with her ſon, and they feaſted abundantly. When they had done, the old lady enquired what had paſſed between the Genie and her ſon, while ſhe was in her ſwoon.

On being informed that her rubbing the lamp had cauſed the Genie to appear, ſhe proteſted againſt ever touching it again, and earneſtly adviſed her ſon to ſell it. Young as he was, he had more prudence. He remonſtrated with her on the great pains his falſe uncle had taken to procure the taliſman. On the uſe it had now been of to them, and would no doubt continue to be; as they might live comfortably without labour. Laſtly, that as he was now uſed to the appearance of Genies, he would rub the lamp when he wanted any thing, at a time when ſhe was not in the way. His mother anſwered, that he might do as he pleaſed; but for her part ſhe would have nothing to do with Genies.

The next day, their proviſions being all gone, Aladdin took one of the plates, and went to a Jew merchant to ſell it. The Jew ſoon perceived it was of the pureſt ſilver; but thinking the owner ignorant of the value, he offered him a piece of gold for it. Aladdin thought he had made

made a good bargain. He gave the money to his mother, and they lived upon it in their uſual frugal manner, as long as it laſted. Aladdin then ſold another plate; and ſo on, till they had only the baſon left; and that being very large, the Jew gave him two pieces for it, which ſupported them a conſiderable time.

When all the money was ſpent, Aladdin had recourſe again to the lamp, and the Genie ſupplied the table with another ſilver baſon, and the ſame number of covered plates, equally well filled.

The proviſions being all conſumed, Aladdin was going, as before, with one of the plates to the Jew, when he was called to by a goldſmith, who aſked him if he had any thing to ſell.—'You go often,' ſaid he, 'to that Jew, who is the greateſt cheat among his brethren; if you deal with him he will certainly defraud you.' Aladdin produced his plate, which the goldſmith weighed, and counted him down ſixty pieces of

gold for it. The young man thanked the honeſt ſhopkeeper, to whom he afterwards ſold the other plates and the baſon.

Aladdin and his mother very prudently continued to live as uſual for ſeveral years; only he went more neat, and, inſtead of aſſociating with mean fellows, he by degrees inſinuated himſelf into the good opinion of the firſt merchants and jewellers of the city. Hence, beſides obtaining a general knowledge of the world, which rendered him a pleaſant and agreeable companion, he became acquainted with the true value of thoſe jewels he had brought from the garden in the ſubterraneous cave. Theſe he had conſidered as coloured glaſs only, and had ſuffered them to lay unnoticed in a couple of bags, under one of the cuſhions of the ſopha. But though he found himſelf poſſeſſed of immenſe wealth, yet he perſiſted in living privately, and even humbly; devoting his whole time to the improvement of his understanding.

Accident

Accident put an end to this philoſophical indolence, ſcarcely excuſable in a young man. One day as Aladdin was walking in the town, he heard an order of the Sultan publiſhed, for all the people to ſhut up their ſhops and keep within doors, while the Princeſs Badroulboudour, (that is, full moon of full moons) the Sultan's daughter went to the baths. Aladdin was ſeized with a great deſire to ſee the Princeſs to accompliſh which he contrived to get behind the outer door of the bath, where he remained unobſerved.

As the Princeſs approached the door, attended only by her eunuchs and women, ſhe laid aſide her veil, and gave Aladdin an opportunity to have a full view of her. Till now he had never ſeen any woman's face but his mother's. He ſuppoſed therefore that all women were like her, and thought of them with indifference. But the inſtant he ſaw the Princeſs, who was exceedingly lovely, he felt emotions he had till then been a ſtranger to. When ſhe had entered the inner doors, he retired home, penſive, yet de-

no one approaches the Sovereign, you know, to ask a favour, without a preſent. What have you to offer the Sultan worthy his acceptance, even for his ſmalleſt favours, much leſs for the higheſt he can beſtow?'

'I own,' replied Aladdin, 'my wiſhes are extravagant; but I love the Princeſs ſo ardently, that I muſt reſign my life if I do not ſucceed; nor ſhould you think me without reſources, when you recollect what the lamp I poſſeſs has already done for us. As to a proper offering to the Sultan, I am able to furniſh you with one which I am ſure he will gladly accept.'

Aladdin then arranged the jewels he had brought from the garden, in a veſſel of fine porcelain, which ſhewed them to great advantage; and perſuaded his mother, who conſented with infinite reluctance, to carry them to the Sultan. 'Depend upon it, my ſon,' ſaid ſhe, 'your preſent will be thrown away: the Sultan will either laugh at me, or be in ſo great a rage, that

that he will make us both the victims of his fury.'

The day following, Aladdin's mother appeared at the Divan, and was admitted with the other ſuitors, who pleaded their cauſes before the Sultan. She placed herſelf in full view of that Prince, having her preſent tied up in a fine white napkin, but never attempted to approach him to declare her buſineſs. When the Divan broke up ſhe retired, and returned again the next council day, when ſhe placed herſelf as before.

She continued to do ſo for ſome time, till at length the Sultan took notice of her, and ordered the Grand Vizier to introduce her to him. Aladdin's mother, by the example of others, had learnt to proſtrate herſelf before the throne; the Sultan bid her riſe, and ſaid to her, 'Good woman, I have obſerved you to attend very often from the beginning to the riſing of the Divan; what is your buſineſs?

Aladdin's mother replied, 'Before I presume to tell your Majesty the extraordinary, and almost incredible affair which brings me before you, I must most humbly request the favour of being heard by you in private, and also that you will pardon me the bold, or rather impudent demand I have to make.' The Sultan's curiosity was much excited by this preface; he ordered every body to withdraw, but the Grand Vizier and the petitioner, and then directed her to proceed.

She was in no hurry to do so, being very solicitous to obtain pardon for her presumption before she began. The Sultan, partly tired with her prattle, and partly impatient to know what she had to ask, gave her assurance of the most ample pardon, and again ordered her to relate her business, and speak boldly.

Thus encouraged, the old lady told him faithfully in what manner her son had seen the Princess, and the violent love for her which that sight

ſight had inſpired him with; ſhe went on, with much prolixity to deſcribe the debates which had paſſed between them on the ſubject, and concluded by formally demanding the Princeſs in marriage for her ſon; at the ſame time ſhe bowed down before the throne, and laid her preſent at the foot of it.

From the manners and appearance of the petitioner, nothing could ſeem more prepoſterous to the Sultan than ſuch a propoſal. The inſtant he heard it, he burſt into laughter; while the Grand Vizier, who had reaſon to hope that his maſter intended the Princeſs for his ſon, looked on the old woman with eyes of indignation. When the Sultan had recovered himſelf a little, he ſaid to her, ſtill laughing, 'You have brought a preſent, I ſee, to forward your ſuit; pray let me look at it.' Aladdin's mother haſtened to lift it up; and the Sultan, who expected ſome trivial matter, was aſtoniſhed, when ſhe removed the napkin, to ſee ſo many ineſtimable jewels ſet before him, the ſmalleſt of which very

far

far ſurpaſſed, in beauty and value, any in his own treaſury.

The Vizier was no leſs chagrined than amazed at the ſight of them; with the more reaſon, as he plainly ſaw they had made great impreſſion on the Sultan, who aſked him, if the propoſals of a man offering ſo magnificent an introductory preſent ought not to be liſtened to? The Vizier entreated his maſter to put off his anſwer to a diſtant day; and the Sultan, who was much ſwayed by his Miniſter, told the old lady to return again in three months, hinting that very probably the anſwer then would not be unfavourable.

Aladdin's mother was overjoyed at a reception ſo much beyond her hopes. She haſtened home to her ſon, who received her report with tranſport. The three months indeed ſeemed an age; but as he had never hoped to ſucceed without infinitely more difficulty, his joy was unbounded.

Two

Two of the three months paſſed in this delirium of happineſs, from which he was aroufed by news which at once diſperſed it. His mother having domeſtic buſineſs in the city, found all the ſhops ſhut, and preparations making every where for a general illumination. On enquiring the cauſe, ſhe was told that the ſon of the Grand Vizier was that night to be married to the Princeſs Badroulboudour. The truth was, the Vizier having been alarmed at Aladdin's application, had taken every poſſible means to forward the ſuit of his ſon; and being a ſkilful courtier, and a great favourite, he prevailed with his maſter to ſet aſide his engagement with a ſtranger, and complete the intended nuptials between the Princeſs, and the ſon of his Miniſter.

Aladdin was in deſpair at receiving this intelligence: he retired to his chamber, and rubbed his lamp; the Genie immediately appeared, and made the uſual tender of his ſervices. 'Hear me with attention,' ſaid Aladdin; 'I have ever had reaſon to be ſatisfied with your zeal for the lamp,

lamp, in thoſe matters I have applied to you for, ſince I have been in poſſeſſion of it: a greater concern now calls for an exertion of your power and fidelity.' He then related to him all the particulars of his application to the Sultan, and of his preſent fears; and concluded with commanding him, the inſtant the bride and bridegroom were alone, to bring them in their bed to his chamber. The Genie promiſed punctual obedience, and diſappeared.

At the palace the uſual nuptial ceremonies were completed. The bride was conveyed to her bed; and the jocund bridegroom, admitted to her chamber, ſhut out all intruders, and triumphed over his obſcure rival. But the moment he had ſet his feet on the bed, it was conveyed away, with him and his bride, to a mean chamber. Aladdin was waiting for them. He ordered the Genie (who was only ſeen by himſelf) to take the bridegroom and fix him immoveable in an out-houſe. He then ſaid a few words to encourage the Princeſs; and laying a

ſabre

ſabre between them, as a proof that her honour was ſecure, he paſſed the night by her ſide.

In the morning he ſummoned the Genie to releaſe the bridegroom, and convey them back to the palace. This he performed ſo exactly, that the bed was depoſited in the nuptial chamber, at the inſtant the mother of the Princeſs was opening the door to pay her morning reſpects to her daughter. The Vizier's ſon hearing her approach, ran into the wardrobe to put on his clothes, being almoſt benumbed with cold.

The Sultaneſs was ſurpriſed to be received by her daughter with evident marks of diſcontent. For a long time the Princeſs reſiſted the entreaties of her mother, and refuſed to relate the cauſe of her uneaſineſs: but at length was perſuaded to tell her all that had happened. The Sultaneſs was out of patience at a narrative ſo improbable. 'You will do well,' ſaid ſhe to her daughter, 'not to repeat this fable to any one elſe.

else. Where is your husband? I shall talk with him, and see if he has had the same vision.'

The son of the Vizier, though exceedingly mortified at the transactions of the past night, was yet too proud of the honour of being allied to the Sultan, to forego it readily: he hoped also that the enchantment which had distressed him was now at an end: at any rate he resolved to conceal what had befallen him for the present. When therefore the Sultaness asked him if he was as much infatuated as his wife? he pretended not to understand the question: on which the Sultaness answered with pleasure, 'it is enough; I see you are wiser than she.'

The rejoicings in the palace were renewed, and all appeared desirous to promote the pleasure of the bride and bridegroom. The Vizier's son counterfeited so well, that every body thought him a very happy man: but the affliction of the Princess was very slightly concealed. The Sultan, who was extravagantly fond of her, saw it with

with great concern; and though he did not chuſe to interrupt the joy of the court at that moment, yet he reſolved to enquire very minutely into the cauſe of it the day following.

At night the moment the Princeſs and her ſpouſe were in bed, the diſtreſs of the paſt night was renewed. They were again conveyed to Aladdin's chamber, the bridegroom was diſpoſed of as before, the ſabre was again depoſited between the Princeſs and a ſtranger, and in the morning they were reconveyed to their own chamber at the inſtant the attendants were entering it to announce the Sultan.

That tender father was anxious and impatient to know the cauſe of his daughter's ſorrow. He came therefore as early as convenient to her anti-chamber, and deſired to ſee her. The Princeſs roſe immediately, and attended him. A general explanation now took place. The Princeſs informed her father in what manner ſhe had paſt the two preceding nights; the Vizier's

zier's ſon confirmed the account; and under pretence of conſulting the happineſs of the Princeſs, was the firſt to requeſt the marriage might be diſſolved. A ſtop was put to all rejoicings, and the marriage was publicly declared void. Many conjectures were made as to the cauſe of this event, which became generally talked of. Aladdin heard of it with great joy; but took care to keep ſecret the ſhare he had in the adventure.

When the three months were expired, Aladdin ſent his mother to the Divan as before. The Sultan remembered her; but having no inclination to give the Princeſs to her ſon, he conſulted his Vizier on the ſubject, who adviſed him to demand of Aladdin a nuptial preſent, ſo exceedingly valuable that it would be out of his power to procure it. The Sultan was well pleaſed with this advice, which he doubted not would effectually prevent his hearing any more of Aladdin. He beckoned the old woman to him, and told her he was ready to give the Princeſs to her ſon, provided he ſent him forty baſons

ſons of maſſy gold full of the ſame kind of ſtones ſhe had given him before: each baſon to be carried by a black ſlave, led by a young and handſome white ſlave, all of them magnificently dreſſed. 'Go,' ſaid he, 'and tell him that on theſe conditions, I am ready to receive him as my ſon-in-law.'

The old lady returned home much dejected. She thought it utterly impoſſible for her ſon to comply with this demand; and dreaded the effects of his diſappointment. Aladdin heard her report with great pleaſure; and ſummoning the Genie, requeſted he would immediately provide the preſent the Sultan had demanded, that it might be ſent before the divan broke up.

In a few minutes the houſe of Aladdin was filled by the eighty ſlaves; the forty black ones bearing large golden baſons filled with all ſorts of jewels, each baſon being covered with a ſilver ſtuff embroidered with flowers of gold. Aladdin preſſed his mother to return to the Sultan

and preſent him with the dowry he had demanded; and opening the door, he ordered a white ſlave to go out, and a black one with his baſon to follow. In this order they all ſet forth, and the mother of Aladdin cloſed the proceſſion.

The ſplendid habits of the ſlaves, and the beauty and gracefulneſs of their perſons attracted every eye. They proceeded ſlow, and at equal diſtances from each other: and as they marched through the city, the people crowded to ſee them. When they arrived at the palace, the porters would have received them with the higheſt honours: but he who came firſt, being inſtructed by the Genie, ſaid, 'We are only ſlaves: our maſter will appear in due time.'

When they entered the Divan, they formed a ſemi-circle before the throne, the black ſlaves laid the baſons on the carpets, and uncovered them, and the whole company having paid pro-

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per compliments to the ſovereign, ſtood with their arms croſſed over with great modeſty.

The Sultan ſurveyed the whole with the utmoſt amazement and ſatisfaction. The Vizier himſelf, notwithſtanding his grief and envy, was obliged to own that Aladdin's preſent merited his reception into the royal family. All the court concurred in his opinion; and the Sultan diſmiſſed the old lady with directions for her ſon to haſten and receive the Princeſs from the hands of her father.

The joy with which Aladdin received this meſſage was unutterable. He ſummoned the Genie, and ſaid, 'Genie, I want to bathe. Provide me alſo with proper apparel and equipage, that I may viſit the Sultan, who has conſented to receive me as his ſon.' As ſoon as he had ſpoke theſe words, he was conveyed to a bath, where he was undreſſed without ſeeing by whom, and waſhed with all ſorts of fine ſcented water; when he had bathed he was quite a different man

from what he had been before. His ſkin was cleared, his complexion improved, and his whole body lightſome and eaſy. The Genie clothed him with a moſt magnificent habit, and conveyed him home, where he found a number of attendants ready to wait on him and his mother to the palace.

The Genie ſupplied him with ten purſes of gold, which he gave to the ſlaves who went before him; and they threw handfuls of it on each ſide among the populace. By this liberality, he gained the affections of the people; even thoſe of a higher order, though they did not ſcramble for the money, were pleaſed with his bounty to the common people. He was ſo altered, that his former companions did not know him: for ſuch were the effects of the lamp, that thoſe who poſſeſſed it, acquired by degrees, perfections both of mind and perſon, which qualified them for the high fortune the right uſe of it advanced them to.

When

When Aladdin arrived at court, and was introduced to the Sultan, he would have proſtrated himſelf in the uſual manner, but the Monarch prevented him, by receiving him in his arms, and embracing him. They converſed together a long time, and the Sultan was charmed with the wit and good ſenſe of his intended ſon-in-law. The judge preſented the contract, and the Sultan aſked Aladdin if he choſe to ſtay in the palace, and ſolemnize the marriage immediately.

Aladdin with great gratitude declined the Sultan's offer. 'I would wiſh firſt,' ſaid he, 'to build a palace fit for the reception of the charming Princeſs; and humbly beg your Majeſty will grant me a piece of ground near your own, that I may the readier pay my duty to you.' The Sultan bid him take what ground he pleaſed, but deſired him to conſider how long it muſt be, before he could complete a new palace; and all that time he ſhould be without the pleaſure of calling him ſon.

When Aladdin returned home, he ſummoned the Genie in the uſual manner. 'Genie,' ſaid he, 'the punctuality and diligence with which you have executed my orders, deſerve every acknowledgment. I have now a commiſſion of ſtill greater importance for you to perform. I wiſh you to build me a palace, oppoſite the Sultan's, fit to receive the Princeſs. Let the materials be the moſt rare and coſtly; let there be a large hall in it with a dome at the top, and four and twenty windows. Decorate theſe windows with jewels of all deſcriptions the moſt valuable you can procure, but leave one of them plain. Inſtead of wainſcoat, let the walls of the hall be formed of maſſy wedges of poliſhed gold and ſilver laid alternately. Let the offices be perfectly complete, and the whole ſupplied with the moſt ſumptuous furniture, and with a proper number of handſome ſlaves to perform the neceſſary duties. Do all this, I charge thee by the lamp, in the moſt perfect manner, and with all poſſible diſpatch.'

By

By the time Aladdin had finiſhed his inſtructions to the Genie the ſun was ſet. The next morning at day break, the Genie preſented himſelf, and ſaid, 'Sir, your palace is finiſhed: come and ſee how you like it.' Aladdin conſenting, he tranſported him thither, and led him through the various apartments, where he found his orders punctually obeyed. The treaſury was filled to the ceiling with bags of money, the palace with the moſt coſtly furniture, and the ſtables with the fineſt horſes in the world. When Aladdin had reviewed the whole, he gave it the praiſe it deſerved. He then ordered the Genie to ſpread a piece of fine velvet from the Sultan's palace to his own, for the Princeſs to walk on, which being executed, the Genie conducted Aladdin back to his own apartment.

As the morning advanced, the Grand Vizier was aſtoniſhed at the ſight of ſo magnificent a building erected on a plain, which was quite open the night before. He ran to acquaint the Sultan with it, declaring it could be only en-

chantment. 'Vizier,' replied the Sultan, 'it is envy makes you ſay ſo. You know it is Aladdin's palace. No doubt he has been long engaged in preparing it: and now has put it together by employing a vaſt number of people, and paying them well, on purpoſe to ſurpriſe us. You muſt believe his riches are inexhauſtible; and he thus ſhews us what can be done by money.'

Aladdin now ſent a meſſage to the Sultan, deſiring his permiſſion to wait on him and the Princeſs; and that the nuptials might be ſolemnized that day. The Sultan conſenting, Aladdin bad adieu for ever to his paternal dwelling. He firſt diſpoſed his mother to go to the palace with her ſlaves to attend the Princeſs; he then ſecured his wonderful lamp; and mounting his horſe, attended by a numerous and ſplendid retinue, he arrived at the palace.

The marriage ceremonies were performed: and in the evening Aladdin went firſt to his own palace, that he might be ready to receive the

Princeſs:

Princeſs: who having taken a tender farewell of her parents, ſet forwards on the velvet, amidſt the ſound of trumpets, and the ſhouts of the people. Aladdin received her with tranſport, and conducted her into the grand hall which was ſuperbly illuminated. The Princeſs being ſeated, a noble feaſt was ſerved up. The plates and diſhes were all of burniſhed gold, and contained the moſt delicious meats: the veſſels on the beaufet were alſo of gold; and all the other furniture in the hall was ſuitably magnificent. The Princeſs, though uſed to the ſplendour of a court from her infancy, was yet much ſtruck with the magnificence of her new habitation; and expreſſed her pleaſure to Aladdin in the ſtrongeſt terms.

After ſupper there was a concert of muſic by genies and fairies, and a dance by the ſame kind of performers; who performed after the faſhion of the country, in figure, with great grace and activity.

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The day following the royal parents came to Aladdin's palace, to congratulate the Princeſs; ſhe received them with chearful duty, and conducted them to the hall. They were aſtoniſhed at ſuch a diſplay of riches and elegance; but the Sultan ſeeing one of the windows without ornament, enquired the reaſon of it. 'Sir,' replied the Prince, for ſo Aladdin was now called, 'I ordered the window to be left in that ſtate, that your Majeſty might have the glory of finiſhing this hall and palace.

The Sultan accepted the compliment, and ordered his jewellers and goldſmiths to ſet about it. For a whole month they were buſily employed, and had uſed all the Sultan's jewels, notwithſtanding the large ſupply he had received from Aladdin, yet they had not finiſhed one ſide of the window. When Aladdin found they were quite at a ſtand, he ordered them to undo their work, and reſtore the jewels to the Sultan. He then rubbed his lamp, and directed the Genie

to

to complete the hall, which was done immediately.

The Sultan, when the workmen returned him the jewels came to expoſtulate with his ſon-in-law, on his leaving ſo noble a hall unfiniſhed: but when Aladdin conducted him into it, he found the windows were all perfect. Turning to Aladdin, he embraced him, ſaying, 'You are a moſt extraordinary man, to do ſuch ſurpriſing things thus in an inſtant, the more I know you, the more I admire you.'

From this time Aladdin lived in great ſtate. He was alſo happy in the affection of the Princeſs, the confidence of the Sultan, and the general love of the people. He ſupported the dignity of his rank with propriety; his abilities appeared more and more reſpectable. On a dangerous inſurrection the Sultan gave him the command of his armies, and he was found worthy the truſt, defeating the rebels in two pitched

pitched battles, in which he displayed great courage and military conduct.

But no situation in human life is exempt from misfortune. Several years after these events, the African magician, who had undesignedly been the instrument of Aladdin's good fortune, chanced to recollect him, and resolved to know if he had perished in the cave. He cast figures, and formed a horoscope, by which he found that Aladdin had escaped, lived splendidly, was rich, had married a Princess, and was very much honoured and respected.

The natural malignity of the magician became tenfold on this discovery. He burst out in a rage, saying, 'has this wretched taylor's son discovered the virtue of the lamp? does he whom I despised and devoted to death, enjoy the fruit of my labour and study? he shall not long do so.' He immediately prepared for a journey; and setting off next day, travelled till he arrived again at the capital of China.

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He put up at one of the principal khans, and mingled with people of the better ſort, among whom he ſoon heard much talk of Aladdin's palace: for though it had been built ſome years, it ſtill continued an object of admiration among the citizens. One of the company perceiving the magician was a ſtranger, and liſtened to them with particular attention, courteouſly offered to ſhew him thoſe parts of it where the public were admitted. The magician accepted his civility, and preſently was convinced that it was built by the Genies, ſlaves to the lamp; as it was evidently out of the power of man to produce ſo rich and glorious an edifice.

The magician learnt that Aladdin was gone on a hunting party, which would laſt ſeveral days. As ſoon as he got back to the khan, he had reſource to his art, to know whether Aladdin carried his lamp about him. He had the unhoped for pleaſure to learn, that the lamp was left in the palace under no particular charge. He placed therefore a dozen handſome copper lamps

lamps in a baſket, and went to the palace of Aladdin, crying out, 'Who will change old lamps for new?'

Several people accepted his offer, and this drew a crowd of boys and idle people about him. The noiſe they made attracting the notice of the Princeſs, ſhe ſent a female ſlave to enquire the cauſe. On her report, another of the Princeſs's women ſaid, laughing, 'let us try if this man is as ſilly as he pretends to be. I remember to have ſeen an old copper lamp on a cornice: the owner no doubt will be glad to find a new one in its place. Badroulboudour conſented, the exchange was ſoon made; and the magician having obtained the prize he ſought, returned with it, rejoicing, to his khan.

In the evening he went into the fields, and repoſed himſelf till midnight. He then rubbed the lamp, when the Genie appeared and ſaid, 'what wouldſt thou? I am ready to obey thee as thy ſlave; the ſlave of all thoſe who have that lamp in

in their hands: I, and the other ſlaves of the lamp.' 'I command thee,' replied the magician, 'to tranſport me, and the palace which thou haſt built in this city, and all who are in it, to ſuch a place in Africa.' The Genie and his aſſociates immediately obeyed him.

The Sultan was ſo delighted with Aladdin's palace, that he uſed to look out of his cloſet every morning to admire it. The morning after this removal, he was aſtoniſhed to ſee only a void ſpace, where the palace had ſtood the evening before. On conſulting his Grand Vizier, that miniſter replied, 'I am exceedingly ſorry, Sir, that this event too fully proves the truth of my opinion. Your majeſty knows I have always thought this palace, and all its immenſe riches, were the work of magic only, and I now fear, with too much reaſon, that thoſe powers who were capable, in one night, to produce ſo much treaſure and magnificence, have with equal facility taken them away again.'

Theſe remarks of the Vizier kindled the Sultan's rage againſt Aladdin. 'Where is that impoſtor, that vile wretch,' exclaimed the Sultan! 'bring him before me, and let his head pay the price of his wicked deluſions.'

The Vizier diſpatched an officer, properly inſtructed, with a ſmall party of horſe, in ſearch of Aladdin, when they came up with him, the officer told him that the Sultan required his preſence on particular buſineſs. Aladdin, who had not the leaſt idea of his having incurred the diſpleaſure of his father-in-law, took leave of his train, whom he left to purſue their ſport, and joining the party rode towards the city.

When they drew near it, the officer addreſſing himſelf to the Prince, ſaid, 'it is with great regret, Sir, that I declare to you the commands of the Sultan; which are, that I am to arreſt you, and carry you before him as a criminal, in the moſt ignominious manner.' Accordingly a chain was put about his neck, and

faſtened

faſtened round his body, ſo that his arms were pinioned. One of the troopers took hold of the end of the chain; and Aladdin was obliged to follow him on foot through the city, to the Sultan's palace.

Aladdin ſubmitted with aſtoniſhment to this ſevere treatment. The officer could not tell him the reaſon of it, nor could his own imagination ſuggeſt it. When he was brought into the royal preſence, the Sultan, without deigning to ſpeak to him, ordered the executioner to take off his head. Aladdin was ſtripped, bound, and kneeling to receive the fatal ſtroke, when an accident happened which obliged the Sultan reluctantly to ſuſpend his fate.

The conducting Aladdin through the city with ſo much diſgrace, alarmed and irritated the people, by whom he was univerſally beloved. A large mob followed the party to the palace; and as the news ſpread this mob increaſed. People of all deſcriptions joined them,

and a great diſturbance enſued. Part of the rioters were ſo bold as to force the gates, others ſcaled the walls of the palace. The Sultan was terrified. He ordered Aladdin to be unbound, and bad the Chiaoux proclaim he had pardoned him. This ſatisfied the people, who preſently diſperſed.

When Aladdin was ſet at liberty he threw himſelf at the Sultan's feet, and begged to know his crime. 'Thy crime, perfidious wretch, replied the Sultan! 'doſt thou not know it? follow me——and leading him into his cloſet——thou oughteſt to know where thy palace ſtood, look, and tell me what is become of it.

Aladdin ſeeing his palace was removed, was overwhelmed with grief and deſpair. The Sultan, inſtead of being ſoftened by his diſtreſs, became more and more incenſed. 'Caitiff, ſaid he, 'produce my daughter, whom I value, a thouſand times beyond thy palace, or no conſideration ſhall reſtrain me from putting thee to death.'

'I beſeech your majeſty' replied Aladdin, 'to give me forty days to ſearch for my dear Princeſs, if at the end of that time I am unſucceſsful, I ſolemnly ſwear I will return, and deliver myſelf into your hands.' 'Begone then,' anſwered the Sultan; 'but know, if you break this oath, you ſhall not eſcape my reſentment. My rage ſhall purſue you, if you do not produce my daughter, in whatever part of the world you may vainly attempt to hide yourſelf.'

Aladdin left the Sultan, covered with confuſion. As he went out of the palace, he experienced the vanity of that adulation which is uſually offered to perſons in proſperity. Among the officers of the court, ſome pitied, ſome inſulted him: but no one offered him comfort or aſſiſtance. He paſſed on to the city, about which he rambled for three days. His ſenſes became diſturbed; and he aſked every one he met, if he could tell him any news of his palace.

Tired at laſt of wandering about the ſtreets, he ſtrolled into the country; and coming to the ſide of a river, as he was indulging his grief, and penſively watching the indulation of the water, the ground he ſtood on gave way, and he would have fallen into the river, if he had not caught hold of a rock, which ſupported him. In recovering himſelf, he preſſed the ring he had formerly received from the African magician, very hard. The Genie immediately appeared, and made him the uſual offer of his ſervices.

Aladdin, recovering at once from his deſpair, cried out 'O Genie, preſerve my life a ſecond time, by bringing back my palace to the place where it ſtood.' 'That I cannot do,' replied the Genie; 'you muſt addreſs yourſelf to the ſlave of the lamp.' 'At leaſt,' ſaid Aladdin, convey me, to the place where it ſtands, and ſet me down under the Princeſs Badroulboudour's window.' The words were no ſooner uttered, than the Genie tranſported him to Africa, and ſet him down as he had deſired.

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It was night when Aladdin found himſelf under the window of the Princeſs. As he knew not who might be within, he determined not to enter it till morning. He ſat down at the root of a large tree, and began to conſider within himſelf from whence his misfortune proceeded. He recollected how careleſsly he had left his ineſtimable lamp; and doubted not but that careleſsneſs was the ſource of all his ſorrows. But how it ſhould fall into the hands of any one who knew its uſe, was wonderful; and ſtill more ſo, that the preſent poſſeſſor ſhould have ſo much ill will to him as to remove the Princeſs and her palace.

Amidſt theſe contemplations, the fatigue and grief he had ſuſtained overcame him, and he fell aſleep; but waking very early in the morning, he had the ſatisfaction of ſeeing the Princeſs at her window: for from the time of her removal, ſorrow had driven ſleep from her eye-lids. Badroulboudour ſoon perceived him. She durſt not converſe with him from the window; but

made ſigns to him, that he ſhould repair to the back door; where a truſty ſlave attended to admit him, and to conduct him to his beloved Princeſs.

When the joy of their meeting had a little ſubſided, Badroulboudour ſoon explained to him the ſource of their misfortune, by telling him they were in Africa. She related to him the manner in which the magician had obtained the lamp, which he now conſtantly carried in his boſom: and added, that he every day paid her one viſit, and had audaciouſly preſumed to ſolicit her love; aſſuring her that her huſband had fallen a victim to the Sultan's anger.

Aladdin having heard all theſe particulars, beſought the Princeſs to permit him to go to a neighbouring town. 'This man,' ſaid he, 'in whoſe power we now are, is the moſt ſubtle, and the moſt wicked of mankind. Yet as he can have no idea that I am at hand, I think we ſhall be able to evade his malice. When he comes

comes to you to day,' continued Aladdin, 'receive him with leſs reſerve than uſual; ſeem as if you would ſhortly be reconciled to your ſituation; invite him to ſup with you, and leave the reſt to me.'

Aladdin then went into the town, and bought of a druggiſt half a drachm of a certain powder, with which he returned to the palace. This he gave to the Princeſs, with inſtructions how to uſe it; and then retired to a cloſet, leſt he ſhould be diſcovered. The magician paid his uſual viſit to the Princeſs in the courſe of the day, and was glad to find her in much better ſpirits than before. She had now, for the firſt time ſince in his power, dreſſed herſelf elegantly; ſhe converſed with him with freedom; and even heard him talk of love, without ſhewing much diſguſt. When he was about to depart, ſhe pretended a deſire to taſte the wines of Africa, and deſired he would provide her ſome of the beſt, and come and ſup with her.

The wily African, with all his cunning, allowed himſelf to be deceived. His nature was not capable of a generous love. The incomparable beauty of the Princeſs had indeed excited in him a coarſe and beaſtly deſire, which he hoped now to gratify; and while he thought himſelf ſecure of his expected enjoyment, he laughed at, and reviled in his heart, the verſatility of the ſex, to which he aſcribed his ſucceſs.

In the evening, he did not fail to attend the Princeſs, who received him in the moſt flattering manner. After ſupper, when wine was ſet before them, the Princeſs gave an appointed ſignal to her attendant. A gold cup was preſented to the magician, and another to the Princeſs. In her cup was the powder procured by Aladdin. Wine being poured out, the Princeſs told the magician, that in China it was the cuſtom for lovers to exchange cups, and at the ſame time held out her cup to him. He eagerly made the exchange; and putting the cup he received from her

her to his lips, he drank a little of the wine, and immediately expired.

When the magician fell down, Aladdin, who had watched the event, entered the hall; and running to the body, found the lamp carefully wrapped up in his boſom. He retired again to the cloſet, and ſummoning the Genie, commanded him to reſtore the palace to its former ſituation; which he did accordingly; thoſe within it only feeling two ſlight ſhocks, one when it was lifted up, the other when it was ſet down, and both in a ſhort interval of time.

The Sultan had continued inconſolable for the loſs of his daughter. As it had been his cuſtom formerly to go often into his cloſet to admire Aladdin's palace, he now did ſo for very different reaſons. Every morning, and often in the day-time, he retired there, to indulge his ſorrow for the loſs of his beloved daughter. The morning after the return of the palace, the Sultan

tan entered his cloſet, unuſually ſad; when going to the window, he had the joyful ſurpriſe to ſee it again in its place. He flew thither, and embraced his daughter with tears of joy; nor was ſhe leſs affected.

When their tranſports were a little abated, the Princeſs related to her father every thing that had befallen her. She took upon herſelf the whole blame of changing the lamp, and magnified the merit of her huſband, in having ſo ſoon found her out, and delivered her. The Sultan embraced Aladdin, and they forgave each other. The dead body of the magician was thrown upon a dunghill; and the whole city rejoiced at the ſafe return of Aladdin and the Princeſs.

The happineſs of Aladdin was not yet ſecured. Though the magician was dead, he had left a brother as wicked and as powerful as himſelf. It was the cuſtom of theſe brethren to inform

form themſelves by their art, once a year, where each other was; and whether either of them ſtood in need of the other's aſſiſtance.

When the cuſtomary period arrived, all the particulars of the African magician's death became known to his brother, by his ſkill in necromancy. On finding ſuch a fatal account, he purſued his art, till by it he became acquainted with all his brother's intercourſe with Aladdin; and with Aladdin's preſent ſituation. Having learnt all theſe things, inſtead of indulging a fruitleſs grief, he ſet out for the capital of China, to gratify his revenge.

He croſſed plains, rivers, mountains, deſarts, and ſeas, with incredible fatigue, till he arrived there ſafely. After a ſhort repoſe, he went continually to places of public reſort, to acquaint himſelf with the cuſtoms of the people, and Aladdin's mode of living; intending to form from thence a plan to deſtroy him.

Among

Among other things he often heard of one Fatima, a holy woman, who reſided in a hermitage near the city; and uſed now and then to come to it. Her piety was every where ſpoken of. They even declared that ſhe had the power of working miracles; and particularly that ſhe never failed to cure any perſon who had the head-ach, by putting her hand on them.

From all this, the magician formed a plot, which he put in execution in this manner. He found out the cell of the holy woman, and went to her under pretence of being much afflicted with the head-ach. By this means he had an opportunity of obſerving her appearance, and manner of converſation. He returned to the city, and paſt the evening in one of thoſe houſes where they ſell hot liquors, and where any perſon may ſtay all night if he chuſes. About midnight he ſet out again for Fatima's cell. The holy woman was faſt aſleep, in her clothes, on a mattraſs. He awakened her: and clapping a dagger to her breaſt, bad her get up, and be ſilent.

Fatima

Fatima was much frightened, but thought it beſt to obey him. He then ordered her to change clothes with him. This done, he took out a veſſel, holding a certain liquor, and a bruſh, and commanded Fatima to colour his face that it might reſemble her's; but perceiving the poor creature trembled ſo much that ſhe was unable to obey him, he encouraged her; and ſwore to her by the name of God that he would not hurt her. Comforted by this aſſurance ſhe painted his face, put on him her coif and beads, and giving him her ſtick, ſhe ſhewed him how he ought to walk to appear like her. Being thus completely enabled to paſs for Fatima, he, without the leaſt regard to his oath, ſtrangled her, and threw her into the ciſtern.

In the morning he returned to the city, where he imitated the holy woman ſo well, that every one believed it was her, and crouded for her benediction. He went directly towards Aladdin's palace, and the multitude attending him being noticed by the Princeſs, ſhe enquired the cauſe

of

of it. Badroulboudour had often heard of the holy woman, but had never ſeen her. She ſent therefore to deſire to ſpeak with her. The magician was overjoyed. He counterfeited Fatima with great exactneſs; and when introduced, by affecting great piety, and mortification; by a long prayer, and many vows for her proſperity, the deteſtable hypocrite gained the eſteem of the credulous Princeſs, who was too good herſelf to diſtruſt others.

After a long converſation, the magician artfully dropt a diſtant hint at the ſplendor of the palace. The Princeſs, thinking the ſight of the magnificent hall muſt give pleaſure even to an anchorite, conducted the falſe Fatima thither, and aſked her how ſhe liked that building? 'I am not,' replied the magician, 'a judge of theſe fine things: but I think if a Roc's egg was hung up in the midſt of the dome, the whole would be complete. There is one on the top of mount Caucaſus; and the architect who built your palace can procure it for you.'

This

This converſation the Princeſs paid much attention to. She had ever conſidered that hall as the grandeſt and moſt elegant building in the world; and ſhe could not bear it ſhould want any thing to make it abſolutely perfect. She led the ſuppoſed holy woman into another apartment, and requeſted her to continue with her the remainder of the day; to which, with apparent reluctance, but with real joy, the deceiver conſented.

When Aladdin returned from council, the Princeſs met him, and deſired he would have a Roc's egg hung up in the dome of the hall, telling him at the ſame time where there was one. Aladdin, who was always deſirous of pleaſing the Princeſs, went immediately to the hall, and ſummoning the Genie, ſaid, 'there is a Roc's egg on mount Caucaſus, which I would have thee bring, and hang up in this dome.' Theſe words were no ſooner uttered, but the Genie ſet up a fearful cry, after which, he ſaid to Aladdin, 'Wretch! is it not enough that I and my companions

panions have done ſo much for thee, but thou muſt command me to bring my maſter, and hang him up in thy hall? it is well for thee that thou art not the author of this ungrateful requeſt. Know then, that the deviſer of it is the brother of the African magician. He has murdered Fatima, and is now with thy wife diſguiſed to reſemble the holy woman. It was he who ſuggeſted this demand to the Princeſs, by which he hoped to have involved you both in ruin. He will now endeavour to kill thee; look therefore to thyſelf.' After theſe words the Genie, ſnatching the lamp from Aladdin's hand, diſappeared.

As ſoon as Aladdin had recovered his ſurpriſe, he determined at once what meaſures to purſue. He went into the chamber where the Princeſs and the magician were converſing together, and pretended to have the head-ach, deſiring the falſe Fatima to cure it. The magician, overjoyed, approached with a dagger in one hand, concealed under his clothes; as he drew near,

Aladdin

Aladdin ſeized him by that arm, and in an inſtant with his own dagger, put an end to his pernicious life.

Though Aladdin was much grieved for the loſs of his lamp, yet he conſoled himſelf, as by the death of the magician his peace was ſecured. He ſucceeded ſome years afterwards to the throne of China, on which he reigned, with his Princeſs, to a good old age; and left behind him a numerous poſterity.

THE ADVENTURES OF THE CALIPH HAROUN ALRASCHID.

One of thoſe evenings in which the Caliph Haroun Alraſchid was purſuing his uſual cuſtom of walking in diſguiſe about his metropolis, to ſee that good order was every where obſerved; he took notice of a blind beggar, whoſe appear-

ance excited his compaſſion. He gave him a ſmall piece of money, which the beggar received with thankfulneſs; but at the ſame time caught hold of his clothes, and ſaid, 'charitable perſon, whoſoever you are, that God hath inſpired with benevolence, I entreat you to give me a ſmart blow alſo. Alas! I have deſerved a greater puniſhment.'

The Caliph was ſurprized at this requeſt, which he refuſed to comply with. 'Then,' replied the beggar, 'I muſt deſire you to take back your alms, for I have made a ſolemn vow never to receive the one without the other. If you knew the reaſon, you would allow that the penance is not equal to my offences.' The Caliph not chuſing to be detained, gave him a ſlight blow; after which the blind man let him go, and thanked him, and bleſſed him.

The extreme ſeverity with which a young man chaſtiſed a very beautiful mare, next engaged the Caliph's attention, with the more reaſon,

ſon, as he learnt that for many day's paſt the man had exerciſed his beaſt every day with the ſame ſeverity. Giafar was directed by his maſter to order this man, and the beggar to attend the Caliph at the Divan next day.

In his further progreſs, the Caliph took notice of a very handſome houſe, newly built. He enquired who was the owner, and was informed that he was called Cogia Haſſan Alhabbal (rope-maker,) that very lately he had been ſo exceedingly poor, that he could hardly ſupply his family with neceſſaries, but all at once he had become very rich; and defrayed honourably the expence he now lived at. The Caliph ordered Cogia Haſſan to be ſummoned before him with the others.

Next day they all attended. The Caliph addreſſed himſelf firſt to the beggar, and demanded the reaſon of his extraordinary conduct. The blind man having paid his reſpects to the Caliph

in the uſual manner, related his ſtory as follows.

THE STORY OF THE BLIND MAN, BABA ABDALLAH.

'Commander of the Faithful, I am ready to obey you, though I know that in relating the cauſe of my impoſing this penance upon myſelf, I muſt diſcover a very henious crime to your Majeſty. Whatever further puniſhment you may order to be inflicted on me, I ſhall ſubmit to it withour murmuring.

I am called Baba Abdallah, and was born at Bagdad. Having but little fortune to begin the world with, I early learnt the ſtricteſt œconomy, which very ſoon became avarice. By a cloſe attention to its dictates, I became poſſeſſed of fourſcore camels, which I uſed to let to the merchants, and drive them myſelf to whatever place they were hired for: by which diligence I was obtaining very faſt, a handſome competence.

In

In the midſt of this good fortune, as I was returning one day from Balſora, with my camels unloaded, a Derviſe joined me on the road. We fell into diſcourſe, and preſently ſitting down, each produced his proviſions, and we eat together. After our repaſt, the Derviſe told me, that he knew of a treaſure near at hand, ſo great, that if all my beaſts were laden with gold and jewels, it would not be miſſed from the heap.

I was delighted at this news, and entreated the Derviſe to ſhow me where it was, and let me load my camels with it: prepoſterouſly offering to give him one of them. The Derviſe checked my avarice with great good humour. 'Will you not be content,' ſaid he, 'if I give you as much treaſure, as will load forty of your camels, to give me the other forty, and let me load them on my own account. Conſider, though you give me forty of your carriers, you will receive by my means as much wealth as would purchaſe many thouſands of them.'

There was much truth and juſtice in this remark, yet I could not without reluctance think of agreeing to his requeſt. The Derviſe would in that caſe be as rich a man as myſelf: my deſire of riches alſo was become ſo violent, that I thought it was a great deal to ſpare him one, though I retained ſeventy-nine.

But there was no time to heſitate; if I did not comply, I muſt give up all hope of poſſeſſing immenſe wealth. I conſented therefore with ſeeming thankfulneſs, and we travelled till we came to a ſpacious valley, formed by two mountains. When we had advanced ſome way, the Derviſe made a fire, and caſting a perfume into it, he ſaid ſome words I did not underſtand: a thick cloud aroſe, and when it diſperſed, we found one of the mountains opened, and diſcovered a prodigious cavern, full of all ſorts of riches.

I made the camels kneel down as uſual to receive their load, and then flew like a hungry vulture

vulture to my prey. The ſacks were large and I would gladly have filled them all, but I was obliged to proportion my burthens to the ſtrength of my beaſts. When we had laden them with gold and jewels, I obſerved the Derviſe go to a veſſel, and take out a little box, which he put in his boſom; but firſt ſhewed me that it contained only a kind of pomatum.

The Derviſe having cloſed the mountain, we each of us took charge of our forty camels, and left the valley. We travelled together till we came to the great road, where we were to part; the Derviſe going to Balſora, and I to Bagdad. Here I poured forth my acknowledgments in the fulleſt manner, for the riches he had given me, and we bad each other farewel.

I had not gone many paces before the vileſt ingratitude took poſſeſſion of me. I not only forgot my obligations to the Derviſe, but determined to deprive him of his ſhare of the treaſure we had brought from the valley. Having

formed this infamous reſolution, I ſoon found out a ſpecious reaſon to hide from my heart it's own baſeneſs. 'Is not the Derviſe, ſaid I, maſter of this immenſe treaſure? cannot he go to it when he pleaſes? what injury then ſhall I do him?'

I ſtopt my camels, and went up to him ſaying, 'Brother, it occurs to me that you, who are not uſed to the management of theſe beaſts, will never be able to conduct forty of them to Balſora. You had better give up ten of them to me.'

'I believe you are right,' replied the Derviſe: 'I apprehend the difficulty you mention. Take any ten you pleaſe and add to your own.'

Finding my benefactor ſo eaſily perſuaded, I proceeded with moderation. 'You will ſoon find, ſaid I, that you have done wiſely in leſſening the number of your camels, indeed the regard I have for your ſafety, makes me wiſh you would

would part with ten more. I can manage an hundred as well as one: but you will find twenty too many.'

'If you think ſo, brother,' replied the Derviſe, 'take other ten.' I did ſo; and was owner of ſixty camels, loaden with jewels and gold. This immenſe wealth, inſtead of ſatisfying my deſires, only made me more eager for the remaining twenty. 'You, brother,' ſaid I, 'are a good Derviſe, unattached to the world, and intent only on ſerving God. You will find all this treaſure a ſnare to you. Be content then with ten camels, and let me out of friendſhip to you, drive away the remainder.'

The Derviſe complied with this unreaſonable requeſt alſo without murmuring. I then embraced him, oppreſſed him with my too abundant thanks, with vows of everlaſting gratitude and love: and I finiſhed in beſeeching him to crown my joy, by giving me the other ten alſo. 'Take them, brother,' replied the Derviſe, 'uſe them

them properly. Remember alſo that God can take away riches as well as beſtow them.'

Though I was much pleaſed to have acquired ſo eaſily the treaſure, which I had reſolved to obtain by violence, if neceſſary; my deſires were now become unbounded. Recollecting the box of pomatum, which the Derviſe had taken out of the treaſury, it occurred to me, that poſſibly that box might be of more value than all the treaſure I had obtained from him; hence I accounted for his ſo readily giving up his forty camels; at any rate the care with which he put it by convinced me that it was of great value, and I determined to have it.

When I had put the camels in order, I went to the Derviſe, and embracing him, bid him again adieu! but juſt as I was turning from him, I ſaid, 'you, who have renounced the vanities of the world, can have no uſe for pomatum. I wiſh you would make me a preſent of that you took out of the treaſury.' 'Moſt willingly,'

willingly' replied he, taking the box out of his boſom, and preſenting it to me with great good nature.

I was ſurpriſed at his parting with it ſo readily: I opened the box, and aſked him the uſe of the pomatum. 'It poſſeſſes,' ſaid he, 'when applied by me, very oppoſite and wonderful qualities. If I anoint your left eye with it, you will ſee all the treaſures contained in the bowels of the earth: if I apply it to your right eye, you will become blind.'

I was deſirous of trying the experiment, and deſired the Derviſe to rub ſome of it on my left eye. When he had done ſo, I ſaw immenſe treaſures, ſo diverſified that it is impoſſible for me to deſcribe, or any one to conceive them. Having contemplated theſe for ſome time, I requeſted the Derviſe to put ſome of the pomatum on my right eye alſo.

'How,

'How,' replied he, ſtarting, 'would you have me, who have done you ſo much ſervice, become your enemy, and do you an irreparable injury? I call God to witneſs that if you perſiſt in your reſolution, you will become blind immediately.'

The more earneſt the Derviſe was with me to deſiſt, the more I determined to perſevere. I thought it was incredible that the pomatum ſhould have ſuch oppoſite effects. I had no doubt but by means of ſome of it, obtained elſewhere, the Derviſe had been enabled to diſcover the treaſure he had led me to; and I reaſoned that if the pomatum being applied to one eye could ſhew me all the treaſures of the earth, very probably by applying it to the other I might obtain the means of diſpoſing of them. Prepoſſeſſed with this opinion, I ſaid to the Derviſe, 'you have granted me every thing I have aſked, deny me not this laſt favour. Whatever conſequences may enſue, I excuſe you, and take them all upon myſelf. If you perſiſt in refuſing me,

I ſhall

I ſhall be convinced you have ſome views of your own, which you wiſh to conceal: I ſhall ceaſe to conſider you as my benefactor, and ſhall think myſelf entitled to make you repent your obſtinacy.' The menacing manner in which I uttered theſe words alarmed the Derviſe. He made haſte to apply the pomatum to my right eye, and I inſtantly became blind, as you ſee me now.

'Ah! Derviſe,' cried I, at that fatal moment 'what you told me is too true. Unbounded avarice; inſatiable thirſt of riches!—to what miſery have you reduced me! but you, dear brother,' ſaid I to the Derviſe, 'are charitable and good. Examine into the wonderful ſecrets you know, and ſee if you have not one to reſtore me to my ſight again.'

'Miſerable wretch,' anſwered the Derviſe, thou haſt thy deſerts! the blindneſs of thy mind was the cauſe of the loſs of thy eyes. I have ſecrets; but none that can reſtore thee to ſight. Pray

Pray to God, if thou believeſt there is one: it is he alone who can. He gave thee riches, of which thou wert unworthy; he takes them from thee again; and will, by my hands, beſtow them upon men who are not ſo wicked, and ſo ungrateful as thou art.'

The Derviſe ſaid no more, and I had nothing to reply; being quite confounded, and plunged into inexpreſſible grief. I beſought him to take pity of my miſerable ſituation; and at leaſt to conduct me to the firſt caravan; but he was deaf to my prayers and entreaties, and gathering up my camels, he drove them away, leaving me wretched, poor, and blind.

Thus was I reduced by my own folly and wickedneſs, from a condition worthy the envy of Princes, to beggary. I got to Bagdad by the charitable aſſiſtance of ſome travellers, and as I have no other way to ſubſiſt, I aſk alms; but have enjoined myſelf, by way of penance, to receive none, which are not accompanied

companied by a blow from the hand which beſtows them.'

When the blind man had finiſhed his ſtory, the Caliph ſaid to him, 'Baba Abdallah! thy ſin is great: but, God be praiſed! thou art thyſelf ſenſible of the enormity of it. I will not ſuffer this public penance. I will ſettle a charity on thee of four ſilver drachms a day; and thou mayſt then devote the remainder of thy days to prayer, and private repentance, in which thou canſt not be too much in earneſt.'

Then turning to the young man who had uſed his mare ſo barbarouſly, he demanded of him the cauſe of his inhumanity, when he gave the following account of himſelf.

THE STORY OF SIDI NORMAN.

"My name is Sidi Norman. I ſucceeded a few years ago to a moderate fortune, the produce of my father's induſtry and œconomy. My deſires were ſuitable to my ſtation; and I only wanted a companion to ſhare my felicity, and make it complete.

In this hope, I married ſome time ſince, and as it is the cuſtom among us to marry without having ſeen the bride, I thought myſelf fortunate when my wife was brought home, to find her a very beautiful woman.

But the very day after our wedding a circumſtance occurred which greatly abated my joy. When we ſat down to dinner I began to eat rice with a ſpoon as uſual; but my wife pulled a little caſe out of her pocket, and taking out a bodkin, ſhe picked up the rice grain by grain.

I was

I was ſurpriſed to ſee her eat in this manner, and entreated her earneſtly to eat as I did. She did not even condeſcend to anſwer me; but continued to pick up her rice as ſhe had began. I became angry; yet recollecting that ſhe had not been uſed to eat with men, I imputed her conduct to modeſty; and left her after dinner, without ſhewing any ſigns of diſpleaſure.

As ſhe continued this practice, I became ſeriouſly uneaſy at it. When ſhe did not eat rice, ſhe would put a few crumbs of bread in her mouth, but not ſo much as a ſparrow could eat; I knew it was impoſſible for any one to live on ſuch little food, and concluding there muſt be ſome myſtery in the buſineſs, I determined to diſſemble, and while I ſeemed to take no notice of her actions, to watch her with the cloſeſt attention.

One night when Amina (that was her name) thought me faſt aſleep, ſhe got out of bed, dreſſed herſelf, and went out very ſoftly. I feigned

a ſound ſleep; but the moment ſhe left the room, I haſtily ſlipped on my clothes and followed her into the ſtreet.

She went to a burying place at the end of the town; it was moon-light. I got to the end of the wall, taking care not to be diſcovered; and looking over, I ſaw Amina with a Goule.

Your Majeſty, no doubt, knows that Goules are wandering demons, who generally reſort to decayed buildings; from whence they ruſh on people paſſing by; kill them, and eat their fleſh; and that in want of prey, they will go by night into the burying grounds and feed upon the dead bodies.

I was exceedingly ſhocked to ſee my wife with this Goule. They dug up a body which had been buried that day, and the Goule cutting the fleſh into ſlices, they eat together. I was too far off to hear their diſcourſe, which no doubt was as horrid as their feaſt.

I went

I went home with ideas I know not how to deſcribe; and laying down, when Amina returned I pretended to be faſt aſleep. She did not ſtay long after me, and coming to bed very ſilently, ſhe either fell aſleep, or ſeemed to do ſo.

I was ſo ſtruck with the abominable action I had ſeen, that it was with reluctance I ſuffered her to lay by me. I aroſe at day break, and went to the moſque. After prayers, finding my mind greatly agitated, I paſſed the morning in the gardens, deliberating with myſelf how I ought to act. I rejected all violent meaſures; and reſolved that I would endeavour to reform her by gentle and affectionate expoſtulation.

When I returned, and dinner was ſerved, Amina eat as uſual. The table being cleared, I drew near to her, and ſaid, 'Why, my dear Amina, will you perſiſt in deſpiſing my table, and not eating your food with me? I have tried every ſort of dainty, yet you ſtill refuſe to fore-

go your contemptuous abſtinence. Tell me, I conjure you, Amina, are not the meats ſerved up at my table better then dead men's fleſh?"

'I had no ſooner uttered theſe words than ſhe flew in a rage: her face became diſtorted; her eyes were ready to ſtart from her head; ſhe even foamed with paſſion. Frightened at her appearance, I ſat immoveable. In the midſt of the moſt horrid execrations, ſhe threw ſome water in my face, and added, 'receive the reward of thy impertinent curioſity.' I inſtantly became a dog.

'My terror and grief at this transformation was extreme: but my attention was preſently called to my ſafety; for Amina took up a great ſtick, and beat me till ſhe was weary. She then opened the ſtreet door with an intent to ſqueeze me between that and the wall; but I was aware of her cruel deſign, and looking earneſtly in her face, I whipped through ſo nimbly, as to eſcape with only the loſs of part of my tail.

The

The pain I felt made me cry out and howl. This brought a number of other dogs about me; to avoid them, I took ſhelter in the ſhop of a tripe-ſeller. This man was unfortunately one of thoſe ſuperſtitious perſons who think dogs unclean creatures: and that, if by chance, one happen to touch one of them, no waſhing ſcarcely is ſufficient to make one clean again. While this man was driving away the other dogs, I hid myſelf out of his reach, and paſſed the night in his houſe, very much againſt his inclination. Indeed I ſtood in need of reſt to recover Amina's ill treatment of me.

In the morning I crept out of my hole, but ſoon found from the manners of my hoſt, that I muſt ſeek another aſylum. He drove me out of his houſe with indignation. A few doors further there lived a baker, of a temper very different from the tripeman. He was merry and good-humoured, whereas the latter was eaten up with melancholy. To this baker I preſented myſelf, and ſo managed that he ſeemed to find out what

I wanted; for he not only fed me, but ſhewed me a place where to lie, which I immediately took poſſeſſion of.

My new maſter became very fond of me; and I, on my part, ſhewed every mark of fidelity and attachment. One day a woman came into the ſhop to buy ſome bread, and offered a piece of bad money among ſome good. The baker refuſed it: the woman inſiſted it was good. 'Good,' replied my maſter; 'why my very dog knows better!'—'Here,' ſaid he, calling me to leap on the counter, 'tell me which of theſe pieces of money is bad.' I looked at the ſeveral pieces, and putting my paw on the bad piece, ſeparated it from the others.

The baker, who never in the leaſt thought of my finding out the bad piece, but only called me to banter the woman, was very much ſurpriſed. The woman alſo was in confuſion. My maſter related the ſtory to his neighbours, and the woman to her acquaintance; ſo that the fame of my abilities

abilities were ſpread all over the city: and my maſter had ſo many new cuſtomers, who came to ſee my performance, that he owned to his neighbours I was a treaſure to him.

Many people endeavoured in vain to ſteal me from my friendly maſter: but one morning a woman who came to try my knowledge of money; upon my pointing out the piece that was bad, ſaid with particular point, 'Yes, thou art in the right of it; it is bad.' She ſtaid ſome time in the ſhop, and made me a ſignal unobſerved by the baker, to follow her.

I was always attentive to any thing which ſeemed likely to lead to my deliverance. I took notice of this woman's ſingular behaviour; and when ſhe was departing I kept my eyes fixed upon her. After ſhe had gone a few ſteps, ſhe turned about and again made me a ſign to go with her.

I heſitated no longer: but obſerving my maſter was buſy, I jumped off the counter, and follow-

ed her. She ſeemed overjoyed, and after we had gone a little way ſhe opened a door, and calling me, ſaid, 'thou wilt not repent thy coming with me.'

She carried me into a chamber where there was a young lady, working embroidery.—— 'Daughter,' ſaid ſhe, 'I have brought the baker's famous dog, that can diſtinguiſh money. Am I right in my conjecture that it is a man transformed into this animal?'—'You are right mother,' replied the lady. Then riſing up, ſhe threw ſome water over me, ſaying, 'if thou waſt created a dog, remain ſo; but if thou wert a man, reſume thy former ſhape.' At that inſtant the enchantment was at an end, and I became a man as before.

I returned proper acknowledgments to the two ladies, to whom I owed my deliverance; and at their deſire related the circumſtances that led to my transformation. 'I know Amina well,' ſaid the young lady,——we both learnt

learnt magic under the ſame miſtreſs. But our tempers are different, and we have avoided each other. I am not at all ſurpriſed at her wickedneſs, and will enable you to puniſh her as ſhe deſerves.'

My benefactreſs withdrew to conſult her books; and preſently returned with a little bottle in her hand. 'Sidi Norman,' ſaid ſhe, 'your wife is now abroad, but will return ſpeedily: take this little bottle, and go home immediately. When ſhe comes home meet her abruptly. She will then turn back to run away. Be ſure to have this bottle ready, and throw ſome of the liquor it contains upon her, ſaying boldly, 'receive the chaſtiſement of thy wickedneſs.' I will tell you no more; you will ſee the effect.'

After repeating my thanks to my deliverers, I went home. Amina was not long before ſhe returned alſo. I met her in the yard. As ſoon as ſhe ſaw me, ſhe ſhrieked, and turned to run away. I purſued the directions I had received, and

and ſhe became the mare your Majeſty ſaw me upon yeſterday.—I ſeized her, and led her into a ſtable, where I tied her to a manger, and whipped her till I was weary, reproaching her all the while with her enormities. Since then I have puniſhed her every day in the manner your Majeſty ſaw: and I hope you will think I have not dealt too ſeverely by ſo very wicked a woman.'

'I do not abſolutely condemn thy ſeverity,' replied the Caliph; thou haſt certainly received great provocation; but ſurely it is ſevere puniſhment to be reduced into the number of beaſts, and I would have thee be content with that chaſtiſement; which I do not deſire ſhould be done away, leſt thou ſhouldſt be expoſed to more miſchief from thy wife's revenge.'

The Caliph then turned himſelf to the third perſon who had been ſummoned. 'Cogia Haſſan,' ſaid he, 'paſſing by thy houſe yeſterday

day, I was induced by its handſome appearance, to enquire after the owner. I was informed, that not long ſince thou waſt very poor, and couldſt ſcarcely get bred for thy family; yet thou haſt ſince built that palace, and liveſt plenteouſly. Thy neighbours alſo ſpeak well of thee; as thou makeſt a good uſe of thy wealth.

All this pleaſes me; but as I am perſuaded that thou haſt obtained riches in an unuſual manner, I am curious to know how thou haſt become wealthy; ſpeak the truth, that when I know thy ſtory, I may rejoice with thee.'

Cogia Haſſan paid the uſual homage to the Caliph, and thus obeyed his commands.

THE STORY OF COGIA HASSAN ALHABBAL.

'It is neceſſary, before I ſay any thing to your Majeſty of my own affairs, to acquaint you that there are now living in Bagdad, two intimate friends whoſe manners are much alike, though

though their fortunes vary: Saadi being very rich; while Saad enjoys with content a moderate competence.

Theſe perſons had long debated on the different degrees in life; and the means of a man's advancement in it. Saadi aſſerted that, ſetting idleneſs and vice out of the queſtion, any man, poſſeſſing a moderate ſum of money to begin the world with, muſt infallibly grow rich. While Saad contended that accident often prevented and often promoted, the ſucceſs of human affairs.

As they had frequently canvaſſed this matter over, Saadi put two hundred pieces of gold in a bag, and ſaid, to his friend, I have reſolved to try by an experiment, whether my opinion is not well founded. We will find out ſome honeſt diligent artiſan, who is poor: I will give him this ſum to ſet him forward; and I doubt not a few months will prove the truth of my remark.

I was

I was the fortunate man with whom trial was agreed to be made. The friends came to me while I was buſy in my paternal occupation of rope-making. My diligent attention to labour had been often remarked by them in the courſe of their diſpute: and my poverty was apparent enough.

Saadi queſtioned me on the cauſe of my needy appearance. 'You are always at work,' ſaid he, 'yet your circumſtances do not ſeem to improve!'——'Alas! ſir,' replied I, 'let me work as hard as I will, I can hardly buy bread and pulſe for my family. I have a wife and five children whom I muſt feed and clothe: and in our poor way they ſtill want a thouſand neceſſaries which my labour will not ſupply. It is enough if we are content with the little God ſends us; ſatisfied to live in the way we have been bred up, and thankful that we have no occaſion to aſk charity!'

'But

'But,' ſaid Saadi, 'if I was to give you two hundred pieces of gold, do you think that with ſuch a ſum you could get forward in the world?' 'You do not look ſir,' replied I, 'as if you meant to banter me; I therefore anſwer ſeriouſly, that ſuch a ſum would in a ſhort time make me richer than any of my profeſſion in Bagdad.' The generous Saadi ſoon convinced me that he was in earneſt, for putting the purſe into my hand, he ſaid, 'here is the ſum I mentioned! take it, and I pray God to bleſs you with it. All the return I deſire is to ſee you make a good uſe of it, and that we may have the pleaſure to find it has contributed to make you happier than you are now.'

I was tranſported with joy at this unexpected event, and ſcarce knew how to expreſs my gratitude. The two friends, having repeated their good advice, left me; and I began to conſider where I ſhould beſtow my treaſure, having neither box nor cupboard to lock it up in. I had been uſed, as moſt poor people do, when I had a little

little money, to put it in the foldings of my turban. I reſolved to do ſo with this large ſum; firſt taking out ten pieces for preſent neceſſaries.

I then went and bought ſome hemp; and as my family had eaten no freſh meat for a long time, I went to the ſhambles and bought ſome for ſupper. As I was carrying my meat home on my head, a famiſhed kite flew at it and would have ſnatched it from me. In the ſtruggle it fell from my head, yet I ſtill kept hold of it. But my turban falling off, and ſome pieces of the meat ſticking to it, the kite made a ſwoop at that, and catching it up, flew away with it.

My ſorrow for this loſs was inconceivable. I had indeed laid out part of the ten pieces in hemp; yet a great part of what was left went to buy a new turban. My hopes were all at an end. But I can truly ſay that my greateſt concern was that I ſhould be obliged to give my benefactor ſo bad an account of his liberal donation.

While

While the remainder of the ten pieces laſted, my little family and I fared the better for it: but we ſoon returned to our uſual poverty. I did not however repine. 'God,' ſaid I, 'was pleaſed to give me riches when I leaſt expected them; and has thought fit to take them away from me again. I'll praiſe his name for the benefits I have received, and ſubmit myſelf entirely to his will.'

In about ſix months, as I was at work, I ſaw the two friends coming towards me, and heard Saad ſay, 'I ſee no difference in the appearance of Haſſan Alhabbal but that he hath got a new turban. I doubt you will not find his affairs much mended.'

By this time they were come ſo near, that Saadi inſtead of anſwering his friend, ſaluted me. 'Well, Haſſan,' ſaid he, 'we do not aſk you how affairs go ſince we ſaw you. No doubt they carry a better face.'

'Gentlemen,

'Gentlemen,' replied I, 'I have the mortification to tell you, that your bounty to me has not proſpered in my hands. I ſcarce can expect you will believe the cauſe of your diſappointment. I aſſure you, nevertheleſs, on the word of an honeſt man, that what I am about to tell you is exactly true.' I then related to them what had happened.

Saadi heard my account with incredulity and impatience. 'What a fable have you invented, Haſſan?' replied he indignantly. 'Kites are birds of prey, who ſeek only the means of gratifying their hunger. Who ever heard of their ſeizing turbans? you have done as other idle fellows do: Having unexpectedly obtained a ſum of money, you have neglected your affairs, and ſquandered it in gratifying your appetites.' The manner in which I bore theſe reproaches convinced Saad that I did not deſerve them. He took my part warmly, and with ſo much ſucceſs that Saadi conſented to renew his experiment,

and to give me two hundred pieces of gold again.

When the friends left me I went home rejoicing. Finding neither my wife nor children at home, I ſeparated ten pieces from the two hundred, and tied up the remainder in a clean linen cloth; but was at a loſs where to place it, that it might be ſafe. At laſt I caſt my eyes on a large jar, which ſtood in a corner, full of bran. Amidſt this bran, which we ſeldom uſed, I depoſited my treaſure, and having but little hemp in the houſe, I went out to buy ſome.

While I was gone my wife returned. It chanced that a ſandman paſſed by, and as we wanted ſand, and my wife had no money to buy any; ſhe ſtruck a bargain with the ſandman to barter away the jar of bran, for a ſupply of his ſand, and accordingly delivered it to him, with the hundred and ninety pieces of gold at the bottom of it.

Soon

Soon after I returned, laden with hemp, and in high ſpirits of this ſecond unexpected good fortune. But my joy was ſoon at an end when I miſſed the jar of bran. I aſked haſtily what was become of it? and ſoon learnt that by an unaccountable accident, which I could neither foreſee nor prevent, my hopes of fortune were again deſtroyed.

But I was obliged to forget my own ſorrow, for a time, to ſupport my wife, who was inconſolable. Women are often eloquent in their grief. Her lamentations were exceſſive. I repreſented to her, that it was better to bear our loſs patiently, than by clamorouſly lamenting it, excite the ridicule, rather than the pity of our neighbours.'—'It is true,' continued I, 'we have twice had the means of becoming rich in our power, and each time have loſt them by extraordinary chances. But though we are poor, do we not breath the ſame air, and enjoy the ſame light and warmth as the wealthy? if our means are ſtill ſlender, let our wiſhes continue

moderate; and then the difference between poor and rich is but inconſiderable: eſpecially if we live, as we ought to do, in the fear of God.' By theſe arguments I pacified my wife; and returning chearfully to my labour, I very ſoon recovered my ſpirits.

A conſiderable time afterwards, as I was at work, I ſaw the two friends coming towards me. I was covered with confuſion, and was about to run away and hide myſelf; but recollecting that ſuch a conduct would imply guilt; and that though I was unfortunate, I was not criminal, I determined to face their reproaches.

When they came up to me, I directly told them the particulars of my laſt misfortune, and that I was as poor as ever. I added, 'I ſee it has pleaſed God that I am not be enriched by your bounty. I am born to poverty: but my obligation to you is as great as if your generous intentions had taken place.'

Saadi

Saadi heard me out, and anſwered with good humour, 'Though all you tell us, Haſſan, may be true, and our diſappointment may not be owing to your idleneſs or extravagance, yet I ſhall purſue this experiment no farther. I do not regret having given you four hundred pieces of gold, to raiſe you in the world; I am only ſorry I did not meet with ſome other man who might have made a better uſe of my charity. 'You ſee,' ſaid he, turning to Saad, 'I do not give up my argument. It is now your turn to try. Let Haſſan be the man; and ſee if without giving him money you can mend his fortune.' Saad ſmiled, and having in his hand a piece of lead, which he had picked up in his walk, he gave it to me, ſaying, 'Here, Haſſan, take this; and ſee if one day you will not give me a good account of it.' Saadi laughed at his friend; and indeed I thought he was in jeſt. However I took the lead, thanked him, and put it in my pocket. The gentlemen purſued their walk, and I returned to my work.

When I was going to reſt, the piece of lead, which I had never thought of from the time I received it, fell out of my pocket. I took it up and put it on the ſhelf. The ſame night it happened that a fiſherman, who lived juſt by, was mending his nets, and found a piece of lead was miſſing; it was too late to buy any, and he muſt either fiſh that night, or his family go without bread next day. In this neceſſity he ſent his wife to beg a bit of lead of any of his neighbours: But as it was late, and every body a bed, ſome called out that they had none, others ſcolded her for diſturbing them, and many would give no anſwer at all. The poor woman began to deſpair of ſucceſs, when coming to my door, ſhe thought ſhe would try once more.

She knocked accordingly, and called out for what ſhe wanted. I was in a ſound ſleep when ſhe came, but when I awoke I recollected the piece of lead which Saad had given me; I aroſe and gave it to her. The fiſherman's wife was ſo overjoyed, that ſhe promiſed we ſhould have

have the firſt caſt of the net: and when ſhe told her huſband what had befallen her, he much approved her promiſe.

At his firſt throw he caught only one large fiſh, which he put by for me, and on his return gave it to me according to his wife's promiſe. I accepted my neighbour's preſent very thankfully, and carrying it home told my wife how I came by it. 'It will be all,' ſaid I, 'that we can expect from Saad's lead.'

In gutting the fiſh, my wife found a large diamond, which ſhe ſuppoſed was a piece of glaſs. She waſhed it, and gave it the children for a play thing. At night when the lamp was lighted, the reflection of the light upon the diamond, was ſo beautiful that they were ready to ſcramble for it, all making a violent noiſe.

There lived next door to me a very rich Jew, who was a jeweller. The noiſe the children had made having diſturbed him, his wife came

next day to complain of it. My wife told her the cauſe of the clamour, and reaching the diamond from the chimney, ſhewed her the piece of glaſs, as ſhe called it, which ſhe had found in the belly of the fiſh, and which the children fell out about.

The Jeweſs immediately knew it was a diamond of very great value. She looked at it ſome time, and then returning it to my wife, ſaid coolly, 'it is a pretty piece of glaſs enough: I have got juſt ſuch another: and as they will match together, if you will ſell me yours I will give you a trifle for it.' The children hearing this, began to entreat their mother not to ſell their plaything; and to quiet them ſhe promiſed ſhe would not. The Jeweſs being thus diſappointed, took her leave; but firſt whiſpered my wife, to deſire, if it was ſold, ſhe might be the purchaſer.

The Jeweſs haſtened to her huſband, who was at his ſhop, and told him what had happened,

ed. She gave him ſuch an account of the diamond that he ſent her back directly, with orders to offer a ſmall ſum at firſt for it, and to riſe by degrees; but by no means to come away without it.

My wife was ſurpriſed to ſee the Jeweſs come again to our houſe: for as they were rich, and we poor, they had always held us in contempt. She came now in a very familiar manner, and after talking of other things, ſhe careleſſly offered twenty pieces of gold for the piece of glaſs. The ſum appeared to my wife ſo conſiderable, that ſhe told her ſhe could not part with it without conſulting me.

When I came home to dinner, while my wife was giving this account, the Jeweſs entered, and repeated her offer to me. It ſtruck me that Saad had given me that piece of lead to make my fortune, and as I was revolving this in my mind, I did not anſwer immediately; on which

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the Jeweſs ſaid eagerly, 'if that will not do, I will give you fifty.'

She was unguarded for one moment, and that was enough for me. I told her I knew it was a jewel, and of great value. She laughed at me; yet continued advancing in price, till by degrees ſhe had offered me fifty thouſand pieces of gold. I then told her I would have a hundred thouſand pieces for it: on which ſhe gave up the matter, and we parted.

In the evening her huſband came, and deſired to ſee my diamond, as he now readily called it. Having examined it he offered me ſeventy thouſand pieces; after much cavilling he came up to my price, and paid me one hundred thouſand pieces of gold, on my delivering him the diamond.

Being thus enriched beyond my imagination, I determined not to live a life of idleneſs. I took large warehouſes, and engaged a number of

of workmen in my own buſineſs; and by diligence and punctuality, I am become the moſt conſiderable merchant in my line.

I never forgot how much I owed to Saad and Saadi. I would have gone and thrown myſelf at their feet, if I had known where they lived. but I heard nothing of them for a long time: at length the two friends, walking near my old habitation, recollected me, and determined to enquire what had become of me. They were ſurpriſed to hear that I now was a great merchant, had built a large palace, and was no longer Haſſan Alhabbal, or Haſſan the rope-maker, but Cogia Haſſan, or Merchant Haſſan.

They ſat out immediately for my houſe, and as they walked, Saadi ſaid, 'I am overjoyed that I have raiſed Haſſan's fortune, but cannot forgive the two lies he told me, by which he obtained four hundred pieces inſtead of two; for neither I, nor any one, can imagine he has got rich

rich by any other means.' Saad ſmiled, and was ſilent.

When they arrived at my houſe, the grandeur of it ſtruck them ſo much that they could ſcarcely believe it belonged to the ſame Haſſan they had lately known in ſuch extreme poverty. As ſoon as I ſaw them I roſe and ran to meet them, and would have kiſſed the hem of their garments if they would have permitted me. They congratulated me on my good fortune: on my part I received them with the ſincereſt joy; aſſuring them that I had not forgot that I had been Haſſan Alhabbal, or the obligations I had to them.

After they had ſat down Saadi ſaid, 'I am very glad, Cogia Haſſan, to ſee you in this flouriſhing ſituation. I have no doubt but that you have judiciouſly managed the four hundred pieces of gold you received from me; but it vexes me that you ſhould have invented two ſuch incredible

dible tales, when the truth would have done you ſo much more honour.'

In anſwer to this charge I related the manner in which I had obtained my wealth. Saad rejoiced exceedingly in the adventure: but Saadi was not ſo ſoon convinced. 'This ſtory,' ſaid he, 'of the fiſh and the diamond found in his belly, is more unlikely than thoſe of the kite and turban, or the jar of bran; be it as it may, I am glad Cogia Haſſan, that you are no longer poor, and that I am the cauſe of your good fortune.' As found I it was in vain to combat any further the prejudices of Saadi, I contented myſelf with giving him a general anſwer expreſſive of my gratitude to them both: and deſiring they would paſs the evening with me, and go the next day to my country houſe, which was not far from Bagdad, to which they agreed.

We arrived there next morning, and walking in the garden, we met my two ſons and their tutor. It was the hour of their amuſement, and the

the lads having found out a large bird's neſt the day before, had prevailed with a ſlave to climb the tree and get it for them. He came down with it juſt as we arrived.

On examining the neſt we found it was built in a turban. The circumſtance excited all our attention, and we ſurveyed it cloſely: when I ſoon knew it to be the ſame turban the kite had ſnatched from me. I pointed out to my gueſts the impoſſibility of any human hand having formed ſuch a neſt, and the apparent certainty that the turban muſt have lain in the tree a conſiderable time. I then ordered my ſlave to pull it to pieces: and in it we found the hundred and ninety pieces of gold, in the ſame bag in which Saadi had given them to me.

My benefactor could not diſpute ſo manifeſt a truth. 'I am convinced,' ſaid he, 'that you did loſe the firſt ſum I gave you: and entirely acquit you of having obtained by fraud a ſecond ſupply; but that you loſt the laſt ſum in a jar

of

of bran, I cannot help doubting ſtill. That money I am yet inclined to think was the firſt ſtep to your preſent opulence.' I had too much gratitude to conteſt with Saadi: I contented myſelf with joking with him on his incredulity, and we purſued our amuſements.

In the evening we returned to Bagdad; and putting up our horſes, we continued in the ſtable to ſee them fed. By the negligence of my ſervants we were out of oats; and the ſtore-houſes being all ſhut, I ſent a ſlave to a neighbouring ſhop to buy ſome bran. He returned with a jar, which he emptied before us. Saadi perceived ſomething bulky to fall out with the bran, ſtooped to pick it up. It was a linen cloth, heavy, and tied very tight. Before he opened it, I recollected it; and told him providence would not ſuffer us to part, till he was fully convinced of my integrity. We found in it the other hundred and ninety pieces I had loſt.

Saadi embraced me, and acknowledged himſelf overcome. We agreed to give the two ſums ſo opportunely recovered, to the poor. I am rejoiced to finiſh my ſtory by adding, that Saadi and Saad received me into their friendſhip, which is one of the greateſt felicities of my preſent ſituation.'

The Caliph liſtened to this narrative with attention. When it was finiſhed, he ſaid, 'Cogia Haſſan, I have not a long time, heard any thing that has given me more pleaſure than this account of the wonderful manner in which God hath given thee riches. Continue to return him thanks by the good uſe thou makeſt of his bleſſings. The diamond which made thy fortune is in my treaſury. Take thy friends there, and I will order my treaſurer to ſhow it them. Relate alſo thy ſtory again to him, that he may put it in writing, and keep it with the diamond.'

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The Caliph then diſmiſſed Cogia Haſſan, Sidi Norman, and Ali Baba; who having taken leave by the cuſtomary ſalutation, retired.

THE STORY OF ALI BABA, AND THE FORTY THIEVES.

In a town in Perſia, there lived two brothers, called Caſſim, and Ali Baba. Their father had left the little ſubſtance he had, between them; but they were not equally fortunate. Caſſim married a wife who had a large fortune; and became a wealthy and conſiderable merchant. Ali Baba married a woman as poor as himſelf. His whole ſubſtance conſiſted of three aſſes, which he uſed to drive to a neighbouring foreſt, and load with wood, which he ſold in the town, earning thereby a hard maintainance for his family.

One day when Ali Baba was in the foreſt, and had juſt cut wood enough to load his aſſes, he ſaw at a diſtance a cloud of duſt, which ſeemed to approach towards him. He obſerved it attentively, and diſtinguiſhed a large body of horſemen. As they drew near he began to apprehend they might be thieves; he climbed therefore a tree, from whence he could ſee all that paſſed, without being diſcovered.

The troop came directly to the ſpot where Ali Baba had taken ſhelter. He counted forty of them; who diſmounting, gave their horſes provender, then taking off their portmanteaus, they arranged themſelves under the conduct of one who ſeemed to be their commander. They were in fact a gang of banditti, who made that place their rendezvous. The Captain, traverſing among the ſhrubs, ſaid 'Seſame, (which is a kind of corn) open!' immediately a door opened in an adjoining rock: when the Captain and his troop went in, and the door ſhut again.

The

The thieves ſtaid ſome time within the rock; and Ali Baba, who feared he ſhould be ſurpriſed if he attempted to eſcape, ſat very patiently in the tree till they came out again. The Captain came out firſt, and ſtood at the door till they had all paſſed him, when he ſaid, 'Shut, Seſame!' the door cloſed immediately. Every man then mounted his horſe; and the Captain putting himſelf at their head, they rode off together.

Ali Baba ſtaid in the tree as long as he could ſee the leaſt trace of the duſt they raiſed. He then deſcended, and preſently found out the door: and remembering the words the Captain had uſed, he ſaid, 'Open, Seſame!' when the door flew wide open. He entered the cavern, which he found ſpacious, and well lighted from the top of the rock. The door ſhut after him; but as he knew how to open it, he was no ways alarmed. He found in the cavern great ſtore of rich merchandize; and ſuch an immenſe quantity of gold and ſilver, as convinced him that the cavern muſt

have been the repoſitory of robbers for ſeveral generations.

He removed as many bags of gold cloſe to the door, as he thought his three aſſes could carry; then pronouncing the ſpell, the door opened, and he loaded them; covering his treaſure with a few green boughs. When he got home, he drove his aſſes into a little yard, and removing the boughs, he carried the bags into his houſe.

When Ali Baba's wife found the bags were full of money, ſhe was alarmed; fearing leſt their poverty ſhould have betrayed him to rob ſome body. He pacified her by relating the ſtory of his good fortune. He then emptied the bags on the floor, which raiſed ſuch a heap of gold as delighted her. Ali Baba charged her to be prudent and ſecret. He reſolved to bury moſt of his treaſure, and to emerge from his apparent poverty by degrees; but his wife diſappointed his prudent purpoſe. In the playfulneſs

of

of her fancy, ſhe would count the gold; but finding that buſineſs likely to be very tedious, ſhe reſolved to meaſure it. She went therefore to Caſſim's houſe, who lived juſt by, to borrow a ſmall meaſure.

Caſſim's wife was curious to know what ſort of corn Ali Baba had got. She went to another room to fetch the meaſure, and before ſhe brought it to her, ſhe rubbed the bottom all over with ſuet. Ali Baba's wife went home, and filled the meaſure ſo often with the gold that ſhe was very much pleaſed with the amount. When ſhe had done, ſhe carried back the meaſure, and delivered it to the wife of Caſſim, without obſerving a piece of gold which ſtuck on the bottom of it.

When Caſſim's wife ſaw the piece of gold, her heart ſunk within her. 'What!' exclaimed ſhe, 'has Ali Baba money ſo plenty as to meaſure it? he, whom we have always deſpiſed for his poverty! how has he obtained this wealth?

will he not now retort our contempt, and outfigure us?' ſhe tormented herſelf with theſe reflexions till her huſband came home; to whom ſhe related the ſtory; and produced the meaſure and the piece of gold.

Caſſim joined his wife in her narrow and envious ideas. Inſtead of rejoicing at his brother's change of fortune, he now as unjuſtly hated him, as he had before cruelly neglected and deſpiſed him. After paſſing the night in that uneaſineſs which baſe paſſions ever excite, he aroſe early in the morning and went to Ali Baba: 'Brother,' ſaid he, 'you are very reſerved in your affairs. You pretend to be miſerably poor, yet have gold in ſuch abundance that you meaſure it!' he then ſhewed him the piece of gold ſticking at the bottom of the meaſure.

Ali Baba ſaw it was impoſſible to keep his ſecret from his brother; he therefore frankly related his adventure to him, and offered him half the gold to conceal it. 'No!' replied Caſſim, haughtily,

haughtily, 'I will know where this treaſure is, and the means of coming at it, that I may go to it when I pleaſe; if you do not agree to this, I will inform the magiſtrate of the affair: when you will be well of, if you eſcape with the loſs of your newly gotten wealth.' Ali Baba knew this would be the caſe if Caſſim informed againſt him: he therefore complied without murmuring; deſcribed the ſpot to his brother very exactly, and told him the words he muſt uſe to gain admiſſion.

Caſſim having obtained this information, prepared to avail himſelf of it with great diligence. He purchaſed ten mules, and had large paniers made to fit them exactly; and the next morning he ſet off before day-break; reſolving to be before hand with his brother, and to ſecure all the treaſure to himſelf. He readily found the rock and the door; and when he had pronounced the words, 'Open, Seſame,' the door flew open and he entered the cavern. He was agreeably ſurpriſed to find the riches in it exceed his

moſt ſanguine expectation. He ſpent ſome time in feaſting his eyes with the treaſure: after which he removed as many bags of gold to the door as he thought his mules could carry, and regretted that he had not brought a larger number; but when he wiſhed to open the cavern, his thoughts were ſo full of the great riches he ſhould poſſeſs, that he could not recollect the neceſſary word. Inſtead of Seſame, he ſaid, 'Open, Barley,' and was much alarmed to find the door continue ſhut. He named ſeveral other ſorts of grain, to as little purpoſe. He walked about the cave ſeveral hours with all the horrors of approaching death, which he knew muſt befal him if the thieves found him there. Regardleſs of the treaſure that ſurrounded him, he paſſed his time in lamenting his unjuſt treatment of his brother, and in fruitleſs attempts to call to mind the fatal word, which the more he tried to remember, was the more abſent from his recollection.

At length the thieves arrived, and ſeeing Caſſim's mules ſtraggling about, they were alarmed.

While

While ſome of them ſearched the rock, others, with the Captain at their head, drew their ſabres, went directly to the door, and ſpeaking the proper words, it opened. Caſſim, who heard the trampling of the horſes, never doubted of the coming of the thieves, or of his own certain deſtruction. He reſolved to make one effort to eſcape. He ſtood ready at the door, and no ſooner heard the word, Seſame, than he ſprung out briſkly, and threw the Captain down; but the other thieves with their ſabres preſently diſpatched him.

When they entered the cave they found all the bags which Caſſim had brought to the door to load his mules with. They eaſily judged that when he was in he could not get out again: but they could not conceive how it was poſſible him for to get there at all. They agreed to cut the body into quarters and hang them up within the door of the cave, to terrify any other perſon from a like attempt. Having ſettled this, and their

their other affairs, they again took horſe, and rode in purſuit of booty as uſual.

In the mean time Caſſim's wife became very uneaſy at his abſence. She paſſed the night in the utmoſt diſtreſs, condemning her own impertinent curioſity, and dreading the evils which her heart foreboded had befallen her huſband.

As ſoon as it was light ſhe went to Ali Baba. Her haughty ſpirit was now ſubdued by grief and fear. She told him in tears, that Caſſim had ſet out for the cavern early the preceding morning, and was not yet returned; ſhe therefore beſought his advice and aſſiſtance. Ali Baba readily gave her both. He requeſted her to compoſe herſelf, and to keep the whole affair a profound ſecret: and he ſet off immediately for the cavern to ſeek for his brother.

As he drew near the rock he was much ſhocked to ſee blood ſpilt at the door. When he had pronounced the words, and the cavern became

open

open, he was ſtill more affected at ſeeing the quarters of Caſſim hung up on each ſide. Ali Baba determined to pay him the laſt duties, notwithſtanding his unbrotherly behaviour. He wrapped up the quarters in ſome fine ſtuffs which he found in the cave, and loaded one of his aſſes with them: he put upon the other two as many bags of gold as they could carry: and having covered the whole with wood, he entered the town in the evening, drove the two aſſes laden with gold into his own little yard, and led the other to the houſe of his late brother.

Caſſim had a young ſlave named Morgiana, who was remarkable for her abilities. Quick, artful, and much attached to her maſter and miſtreſs, ſhe had on many occaſions, diſcovered great talents and fidelity. To this ſlave Ali Baba firſt related the cataſtrophe which had befallen her maſter, and leaving the body to her diſpoſal, he went into the houſe to condole with his ſiſter-in-law.

Caſſim's wife ſaw by his countenance, that he brought fatal tidings. Having firſt adjured her to hear him in ſilence, he then told her every thing that had happened. When ſhe had indulged her grief for ſome time, he propoſed to her that ſhe ſhould become his wife. 'I have now,' ſaid he, 'ſufficient wealth for us all: my wife has a regard for you, and I am ſure will not be jealous; and you can no way diſpoſe of yourſelf more to your comfort. The widow let him ſee ſhe was not averſe to this propoſal. He then took his leave and returned home.

Morgiana mean while went to a dealer in medicines, and bought an eſſence uſually given in caſes of great extremity, and being aſked who it was for, replied, weeping, 'it was for her dear maſter, who had been ſuddenly taken ill, and they had ſcarce any hopes of his recovery.' Having thus ſent abroad the news of Caſſim's being dangerouſly ill, ſhe prepared the next morning to bury him.

There

There was an old cobler in another part of the town, who was remarkable for opening his ſtall every morning before day-break. To him Morgiana went at that time, and putting a piece of gold in his hand, bad him take his ſewing tackle and follow her. Muſtapha (which was his name) was a merry old fellow; and finding he was ſo well paid before hand, he jumped up to go with her, ſaying ſeveral very pleaſant things on the occaſion.

When they had proceeded a little way Morgiana told him it was neceſſary to blind-fold him. The Cobler objected to this. 'I was afraid,' ſaid he, 'your pay was too good to be earned eaſily. You want me to do ſomething againſt my conſcience and honour.'—'God forbid,' replied Morgiana, putting another piece of gold into his hand; 'come along with me, and fear nothing.'

The other piece of gold ſet every thing to rights with the Cobler's honour. He ſubmitted

to

to be blind-folded; in which ſituation he was conducted to the room where Caſſim's body lay. 'Sew me theſe quarters together quickly,' ſaid Morgiana, 'and I have another piece of gold in ſtore for you.' Muſtapha obeyed, and having done the buſineſs, was conducted back by Morgiana in the ſame manner he came, before any of the inhabitants of the town were ſtirring.

The body was then put into the coffin, and when the people of the moſque, whoſe buſineſs it is to waſh the dead offered to perform their duty, they were told it was already done. Every thing paſſed without the leaſt ſuſpicion. In a few days Ali Baba removed his goods to the houſe of his brother's widow, taking care to convey the gold thither by night: and his marriage with his ſiſter (which is common in our religion) was made public.

While this was paſſing in the town, the thieves had returned to their cavern, and found that Caſſim's body, and ſome of their gold had been taken

taken away. 'It is plain,' ſaid the Captain to his companions, 'that we are diſcovered; and that our ſecret is known to another, beſides him we put to death. We muſt lay aſide every enterpriſe to detect this intruder; we muſt riſk every danger to effect it; or our riches, the reward of ſo many gallant excurſions will be inſenſibly pilfered from us.

The thieves agreed to this propoſal. 'I expected no leſs,' ſaid the Captain, 'from your courage and bravery; nor do I fear but by judicious management, we ſhall cut off our enemy before he has revealed our ſecret to any other perſon; which he will ſcarcely do ſoon. Let one of us diſguiſe himſelf as a traveller, and go into the town. He muſt try if he can hear of any one having been cruelly murdered. If he ſucceeds let him find out the houſe where it happened, and then return to us. But, more to inſure warineſs than to guard againſt treachery, let us agree that, whoever goes, if he brings us a falſe

falſe or imperfect report, he ſhall pay for his inattention with his head.'

Without waiting for the ſuffrages of his companions, one of the party ſtarted up, and ſaid, 'I ſubmit myſelf to this law: and think it an honour to expoſe my life by taking ſuch a commiſſion upon me. Only remember, if I do not ſucceed, that I neither wanted courage, nor good will to ſerve my troop.'

The brave fellow received the thanks and applauſe of the Captain and his comrades. Next morning he entered the town by break of day, and coming to Muſtapha's ſtall, who was at work, the robber entered into converſation with him, and obſerved he muſt have good eyes to ſee to work ſo early. 'Good eyes,' replied Muſtapha, teſtily, 'yes, yes; my eyes are good enough I aſſure you. It was but very lately I ſewed a dead body together, which had been cut in quarters, in a place where I had leſs light than I have here.'

The

The robber was overjoyed to find he was ſo ſoon likely to ſucceed in his enquiry. He aſked Muſtapha many queſtions, and at laſt, putting a piece of gold into the old man's hand, he requeſted he would earn that by ſhewing him the houſe where he performed the taſk he had mentioned.

The Cobler accepted the gold, but ſaid, 'I cannot ſhew you the houſe, as I was conducted to it blindfold.'—'Well,' replied the robber, 'let me blind your eyes, and do you proceed as nearly as you can in the ſame direction, and as every one ought to be paid, if you will gratify me, I will give you another piece of gold.'

Muſtapha wanted no further entreaty. He let the robber blind him, at the end of the ſtreet, and went on till he came to the door of Caſſim's houſe, where Ali Baba now lived. When ſtopping, he ſaid, 'I think I went no further than here.' The robber, before he pulled off the bandage, marked the door with a piece of chalk:

after which he dismissed Mustapha and prepared to make a private enquiry after the owner of the habitation.

He learnt that the late possessor died suddenly, and that Ali Baba, who a very little while before was miserably poor, had married the widow, and was become wealthy: but not by this marriage, as he had given Cassim's son all his father's property. From these circumstances the robber was at no loss to conclude that Cassim was the person they had slain, and that Ali Baba was the other possessor of their secret. He returned to his companions with exultation, he related to them his good fortune, and they with many praises, congratulated him, and each other.

In the evening the Captain and the spy set forward for the town. The whole troop followed in separate parties well armed, and met in the great square, to act as their leader should direct; but when the two former came to the street where Ali Baba lived, the robber could not distinguish

diſtinguiſh the houſe; for Morgiana, having taken notice of the mark on her maſter's door, thought it had a particular appearance; ſhe therefore took a piece of chalk, and marked the doors of all their neighbours ſo exactly like it, that it was impoſſible to diſtinguiſh one from another. The deſign being thus rendered abortive, the thieves returned to the cavern, where their unfortunate comrade, being condemned by their unanimous ſuffrages, was put to death.

But as ſo much light had been obtained by the firſt adventure, and as the cutting off their enemy was of ſo much concern to them all; another of the troop, flattering himſelf he ſhould ſucceed better, undertook the dangerous buſineſs. By renewing the enquiry, he eaſily found out the houſe, which he marked with red chalk, in a part remote from ſight, and returned with confidence to his companions. Nothing eſcaped the watchfulneſs of Morgiana. The former affair had alarmed her: and when ſhe ſaw the red mark, ſhe repeated her former caution, and

marked every houſe in the ſtreet in the ſame manner. The ſecond ſpy therefore was as unſucceſsful as the firſt. The troop, once more diſappointed, returned to their cavern, and put their other comrade to death, agreeable to the law they had all conſented to.

The Captain, grieved for the loſs of his two gallant companions, reſolved to undertake the affair himſelf. Having found out Ali Baba's houſe, he did not fix any mark upon it, but took ſo much notice of it, that it was impoſſible he could miſtake it. He then returned to his companions, and laid before them a ſcheme to cut off their adverſary, without noiſe or danger.

The troop approved their Captain's propoſal. They provided many large jars, ſome of which they filled with oil; and having bought ſtout mules in the adjoining villages, the Captain put his troop into the other jars, and placing them on paniers on the back of the mules, drove them, towards evening, into the town.

Going

Going immediately to Ali Baba's houſe, he found him ſitting at the door, enjoying the cool of the evening. The pretended oil-merchant requeſted Ali Baba that he would receive him for that night, as he was a ſtranger, and knew not where to go. His requeſt was readily granted. The ſervants unloaded the mules, and took care of them; and Ali Baba received his treacherous gueſt, with the hoſpitality becoming a good muſſulman.

Before they retired to reſt, Ali Baba told Morgiana that he would bathe early in the morning, and directed her to have his bathing clothes and ſome broth ready. This obliged her to ſit up after her maſter and his gueſt had retired; and the latter hearing it, reſolved to lay down in his clothes, and not give the ſignal while Morgiana was ſtirring, for fear of a diſappointment.

It happened, while ſhe was buſy, that her lamp grew dull; and having no oil in the houſe,

ſhe recollected the jars in the yard, from whence ſhe reſolved to ſupply herſelf. Upon opening the firſt ſhe came to, the thief within ſaid ſoftly, 'Is it time?' to which Morgiana, with admirable preſence of mind, replied, 'not yet, but preſently!' She examined all the jars, and found there were in them ſeven and thirty armed men, a few jars only being filled with oil.

Morgiana ſoon concluded who theſe men were. She haſtily called up another ſlave, named Abdallah, and bringing ſeveral jars of oil into the kitchen, they heated a part of it boiling hot, this ſhe poured into one of the jars; by that means killing the thief that was concealed in it. She did ſo till ſhe had deſtroyed all the ſeven and thirty thieves, when ſhe put out her fire and went to bed.

The Captain had waited with great impatience for her doing ſo. As ſoon as all was quiet, he went to his window, and threw ſtones at the jars, which was the ſignal agreed on for his companions

companions to releaſe themſelves. Finding none of them ſtir, he began to be uneaſy; and repeated the ſignal two or three times. He then became impatient and alarmed; and haſtening down to the jars he opened one of them. The ſteam of the boiling oil ſoon informed him of the fate of his friend. He had the reſolution to open every jar in hopes that ſome of them might have eſcaped, but in vain. They were all dead. The Captain was ſo enraged at the failure of his deſign, and at the loſs of ſo many brave fellows, that he would certainly have ſacrificed his own life, in a public attack on Ali Baba, had not ſome hopes of more complete vengeance darted into his mind, and encouraged him to make his eſcape.

In the morning Morgiana acquainted her maſter with what had happened. Ali Baba, grateful for ſuch important ſervices, gave her her freedom, and a large ſum of money; but ſhe was ſo much attached to the family, that

ſhe continued to live with them, and ſuperintend the other ſlaves in their buſineſs.

The Captain of the thieves returned to the foreſt in a tranſport of rage and deſpair. When he arrived at the cavern the lonelineſs of the place ſeemed frightful to him. 'Where are you, my brave lads!' cried he, 'my old companions? how unhappy to loſe you by a fate ſo baſe! had you died with your ſabres in your hands, I ſhould not have been inconſolable. Where ſhall I get ſo gallant a troop again? but firſt let me ſacrifice the wretch to whom I owe this fatal misfortune.' He then endeavoured to compoſe his mind, that he might the more ſafely and effectually execute his revenge on Ali Baba.

The Captain ſuffered ſeveral weeks to paſs by, before he ſet about the ſcheme he had planned for the deſtruction of his enemy. By this means he hoped Ali Baba's vigilance would relax, and he himſef ſhould be more cool in his meaſures.

meaſures. He paſſed much of his time in the town, where he learnt that Caſſim's ſon, now adopted by Ali Baba, had a very conſiderable ſhop.

He alſo took a ſhop adjoining, which he plentifully ſupplied from the cavern with all ſorts of rich ſtuffs. He appeared as a merchant, and having a large aſſortment of valuable goods, was treated by every body with reſpect. Young Caſſim was among thoſe who ſought the regard of the new merchant, and ſoon became his declared favourite. He loaded the young man with civilities, often made him ſmall preſents, and invited him continually to dine and ſup with him.

As young Caſſim did not keep houſe, he had no opportunity to return theſe obligations. He therefore introduced the ſtranger to Ali Baba, who received him very cordially. When evening drew on, the Captain appeared deſirous to take his leave, but his hoſt, who was much taken with his pleaſant manner, preſt him to

ſtay

ſtay ſupper. After ſome excuſes, the pretended merchant ſaid, 'I would accept your friendly invitation, but I eat no ſalt in any of my food.' 'Well,' replied Ali Baba, 'we will have the ſupper dreſt without any.'

When Morgiana received this direction, ſhe was much diſſatisfied. 'Who is this difficult man,' ſaid ſhe, 'that eats no ſalt?'—'Be not diſpleaſed with him for that,' replied Ali Baba: 'he is my ſon's friend, and an honeſt man.'

Though Morgiana obeyed her maſter, and ſent up ſupper as he deſired, ſhe was ſtill uneaſy at the requeſt his new gueſt had made: ſhe therefore carried in one of the diſhes herſelf on purpoſe to look at him. The moment ſhe entered the room ſhe knew him, notwithſtanding his diſguiſe; and examining him pretty cloſely, ſhe ſaw a dagger under his garment. 'I am not ſurpriſed,' thought ſhe, 'that this wretch, who is my maſter's greateſt enemy; will not eat

ſalt

ſalt with him, ſince he intends to aſſaſſinate him; but I will prevent him.'

Accordingly as ſoon as ſupper was removed, ſhe entered the room dreſſed like a dancer, with a ſilver girdle, to which hung a poignard of the ſame metal. She played on a tabor, and danced ſeveral dances with great ſpirit. At length, drawing the poignard, ſhe pointed with it to a little chink in the ſide of the tabor, where ſpectators generally give their gratuity to thoſe who dance for a livelihood, and going to Ali Baba, he put in a piece of gold, as did alſo his ſon. She then drew near the viſitor; and while he was putting his hand in his purſe, ſhe plunged the poignard into his boſom.

Ali Baba and his ſon cried out againſt her for this violent act; but ſhe ſoon called to their recollection, the pretended oil merchant, and ſhewed the arms he had concealed. The unfortunate robber confirmed her teſtimony, by lamenting, before he expired, amidſt his execrations

tions and deſpair, that he was the laſt of the forty thieves to whom the cavern had belonged.

Ali Baba received with due gratitude, this further inſtance of Morgiana's attachment: and Caſſim was ſo pleaſed with her ſpirit and good ſenſe, that he took her to wife. The whole treaſure in the cavern, became now ſafely the property of Ali Baba. He taught his ſon the ſecret, which he handed down to his poſterity; and uſing this good fortune with moderation, they lived in great honour, ſerving the chief offices of the city.

THE STORY OF ALI COGIA, MERCHANT OF BAGDAD.

There lived at Bagdad a reputable merchant, named Ali Cogia: of a moderate fortune; contented with his ſituation, and therefore happy.

It

It happened that for three nights following he dreamt, that a venerable old man came to him, and with a ſevere look, reprimanded him for not having made a pilgrimage to Mecca. Ali Cogia knew, that, as a good muſſulman, it was his duty to undertake ſuch a pilgrimage, but he had contented himſelf with determining to ſet about it on ſome diſtant day: when that day came, he was never without an excuſe to poſtpone his journey, and renew his reſolution.

Theſe dreams awakened his conſcience. He converted his ſubſtance into caſh: half of which he laid out in merchandize, to traffic with as he journeyed. The other half he depoſited in a jar which he filled with olives, and requeſted a friend of his to ſuffer it to remain in his warehouſe, till the caravan ſhould return from Mecca. He mentioned it as a jar of olives only, without ſaying a word of the money at the bottom of it. Noureddin, which was the name of his friend, very obligingly gave him the key of his warehouſe, and deſired him to ſet his jar

where

where he pleaſed, promiſing it ſhould remain untouched, till his return.

When the caravan was ready, Ali Cogia ſat out for Mecca, where he performed very exactly all thoſe ceremonies which are obſerved at that holy place. The duties of his pilgrimage being completed, he went to Cairo, and from thence to Damaſcus, trading all the way to conſiderable advantage. Having a great deſire to ſee the world, he went to other celebrated cities; taking Jeruſalem in his way, that he might view the temple, which is looked upon by all muſſulmen, to be the moſt holy, after that of Mecca. In ſhort, he took ſo long a journey, that ſeven years elapſed, before he returned to Bagdad.

All this time the jar of olives ſtood undiſturbed in Noureddin's warehouſe. But it ſo fell out, a few days before Ali Cogia came home, that the wife of Noureddin chanced to wiſh for ſome olives. This brought to his mind the jar his friend had left with him ſo long ago.

ago. He determined to open and examine them. His wife in vain repreſented to him how baſe and diſhonorable it was to meddle with any thing left in his hands as a truſt. Noureddin was obſtinate: he opened the jar, and found all the olives at the top were mouldy. Hoping to find them better at the bottom, he emptied them all out, and with them, turned out the bag of gold which Ali Cogia had depoſited there.

Noureddin was a man whoſe general conduct was ſpecious. He was exceedingly careful to preſerve his reputation. But in his heart he was a ſlave to avarice: and like all other very covetous men, he was as honeſt as his intereſt obliged him to be. At the ſight of ſo much money he determined to ſeize it, and finding it impoſſible to replace the old olives, ſo as to appear as they were before he opened the jar, he threw them away, and filled it with new ones.

When Ali Cogia arrived, his firſt care was to viſit Noureddin. This traitor affected great joy to

to ſee him again after ſo long an abſence: and of his own accord offered him the key of his warehouſe to fetch his jar.

When Ali Cogia had conveyed the jar home and turned it out, he was ſurpriſed to ſee that his gold had been taken away. He returned to Noureddin, and endeavoured, by friendly reaſoning to prevail with him to do juſtice. The baſe merchant was callous to every conſideration of that kind. He concluded that as Ali Cogia could produce no proof of his having lodged treaſure in the jar, his own general fair character, would bear him out againſt one who had been abſent ſo long, that he was almoſt unknown in his native city. Nor was he miſtaken. The Cady, having heard Ali Cogia's complaint, called upon Noureddin for his defence; who ſaid, 'it is true that Ali Cogia, ſeven years ago, at his own requeſt left a jar in my warehouſe, which he told me was filled with olives. I never ſaw the jar. He carried it thither himſelf, left it where he pleaſed, and found it in the ſame place, covered

covered as he left it. He did not place it in my care as a treaſure. He has no witneſs to prove that he put a treaſure in it. Might he not as well have demanded a jar of diamonds? in ſhort, I declare that I never had this money, nor even knew there was any in the jar: this I am ready to declare on my oath.' The Cady finding Ali Cogia could bring no teſtimony to confirm his bare aſſertion, determined the affair by a ſhort proceſs: and admitting Noureddin to juſtify himſelf on oath, diſmiſſed the complaint. The ſufferer did not ſo eaſily put up with his loſs. He appealed to the Caliph, and a day was fixed for the hearing in the Divan, Noureddin being duly ſummoned to attend.

The evening before the cauſe was to come on, the Caliph and his Vizier were walking in diſguiſe about the city; when they met with a group of children, and heard one of them ſay, 'Come, let us play at the Cady. I will be the Cady: bring Ali Cogia, and the merchant who cheated him of his gold, before me.' The Ca-

liph being reminded by these words of the cause which was to come before him next day, attended to the motions of the children.

The pretended Cady took his seat. Presently one of the children, representing Ali Cogia, repeated his complaint; and another, as Noureddin, made the same answer he had done, and offered to confirm his innocence by an oath. Another boy was about to administer the oath, but the imaginary Cady prevented him, saying, 'let me see the jar of olives.' It was supposed to be brought forward; and each party owned it to be the identical jar in dispute. The young Cady then ordered it to be opened, and pretended to eat some of the fruit. 'These olives,' said he, 'are excellent; I cannot think they have been kept for seven years. Send for a couple of olive merchants.'

Two other lads stood forward as olive merchants. The pretended Cady demanded how long olives would keep fit to eat?' They answered,

ſwered, 'That with the utmoſt care they would loſe their taſte and colour by the third year. 'Look then,' ſaid the young Cady, 'into that jar, and tell me how old thoſe olives are.'

The two imaginary merchants ſeemed to examine and taſte the olives, and reported them to be new and good. 'New!' replied the judge; 'Noureddin is ready to ſwear they have ſtood ſeven years in his warehouſe!'—'It is impoſſible,' ſaid the young merchants: 'we know better, and are ſure that theſe olives are of the preſent year's growth.'

The imaginary criminal would have replied, but the young Cady would not hear him. 'You are a rogue,' ſaid he, 'and ought to be hanged.' The children put an end to their play, by clapping their hands with a great deal of joy, and ſeizing the criminal to carry him to execution.

The Caliph liſtened to what paſſed with much attention: and after muſing a few moments, he

ordered his Grand Vizier to find out the boy who had repreſented the magiſtrate, and bring him to the Divan next morning. He directed the Cady, and two olive merchants to attend; and ſent orders to Ali Cogia, that he ſhould bring the jar of olives with him.

When the Divan met, and all the parties attended, the child was preſented to the Caliph, who aſked him, if it was he who determined the cauſe laſt night at play, between Ali Cogia and Noureddin? the boy modeſtly anſwered, 'it was:' The Caliph ſeeing the child was awed by his preſence, embraced and commended him. 'You ſhall now, my dear,' ſaid he, 'decide between the real parties: come and ſit down by me.' Then turning to Ali Cogia and his adverſary, he bad them plead their cauſe before that child, who ſhould do them both juſtice: 'If,' continued the Caliph, 'he ſhould be at a loſs, I will aſſiſt him.'

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The attention of every one preſent was turned in an extraordinary degree to this ſingular trial. Ali Cogia and Noureddin pleaded againſt each other, much in the ſame manner as the children had done the evening before: When Noureddin offered to take his oath, the boy ſaid, 'It is too ſoon; let us ſee the jar of olives.'

An examination of the quality and age of the fruit now took place; every thing which had paſſed among the children in their play, was repeated ſeriouſly before the Caliph in the Divan. The treachery of Noureddin was apparent When the child, inſtead of ordering him to be hanged, looked up to the Caliph, and ſaid, 'Commander of the Faithful, this is not play: it is your Majeſty that muſt condemn him to death, and not me; though I did it laſt night among my comrades.'

The Caliph, fully convinced of Noureddin's villainy, ordered him into the hands of his miniſters of juſtice to be hanged immediately; and

confiscated his effects to the use of Ali Cogia. Then turning to the Cady, the monarch reprehended him severely, and bad him learn from that child how to do his duty in future. At the close of the Divan, the Caliph again embraced the boy, and sent him home to his parents with a purse of gold, and the applause his early abilities deserved.

THE STORY OF THE ENCHANTED HORSE.

On the Novrouz, that is to say, the new day, which is the first of the year, and the beginning of the spring, there is an ancient and solemn feast observed through all Persia, which has continued from the time of idolatry; nor could the pure religion of our holy Prophet prevail over that heathenish custom. Superstitious ceremonies, mixed with public rejoicings mark the Novrouz, which is celebrated in every town and village in that extensive kingdom.

At the court, this feaſt is always attended with the greateſt ſplendour; and it was, ſome ages ago, a cuſtom, that all artiſts, natives or ſtrangers, were allowed at that time to produce their ſeveral inventions before the King; who never failed to confer liberal rewards on thoſe whoſe abilities deſerved them.

Near the cloſe of one of theſe feaſts, an Indian preſented himſelf before the King, having an artificial horſe, of the moſt perfect workmanſhip, richly accoutered. 'I flatter myſelf, Sir,' ſaid the Indian, addreſſing himſelf to the King, 'that your Majeſty hath never ſeen any thing ſo wonderful as this horſe, either now or at any former Novrouz.' The King ſurveyed the horſe with attention. 'I ſee nothing,' ſaid he, 'but a fine piece of ſculpture, which any able artiſt may equal.'

'Sir,' replied the Indian, 'it is not his form but his uſe that I commend ſo highly. On his back I can convey myſelf through the air, to the

moſt diſtant part of the earth, in a very ſhort time. I can even inſtruct any other perſon to ride him in the ſame manner. Such is the curioſity I have the honour to preſent to your Majeſty's notice.'

The King was highly pleaſed with this account of the Indian's horſe; and deſired to ſee a proof of his abilities. 'There is,' ſaid the King, pointing to a mountain about three leagues off, 'there is, on the ſummit of that mountain, a palm-tree of a particular quality, which I ſhould know from all others; go, fetch me a branch of it.'

The Indian mounted his horſe, and turning a peg which was in the neck, away he flew with him, and they were preſently out of ſight. Within a quarter of an hour he was ſeen returning with a palm branch in his hand, which as ſoon as he had deſcended and alighted, he laid at the King's feet.

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The King was greatly pleaſed with this extraordinary performance; and reſolved to purchaſe the horſe, if he could prevail with the owner to part with him. Accordingly he aſked the Indian if he was to be ſold. 'Sir,' replied the Indian, 'I ſhould not have produced my horſe to your Majeſty, if it had been abſolutely impoſſible for me to ſell him. Yet the artiſt from whom I received him laid me under the moſt ſolemn injunction, that I ſhould never part with him for money; nor indeed on any terms, but ſuch as I muſt requeſt your pardon, before I preſume to name them.'

The King impatiently anſwered, that he forgave his demand, even if it was to reach his crown; but he reſerved to himſelf the power of refuſal, if he thought that demand too exhorbitant. The Indian then replied, that he was ready to reſign his horſe, if his Majeſty would condeſcend to beſtow on him the Princeſs, his daughter, in marriage.

When

When the courtiers heard this extravagant requeſt, they all burſt out into a loud laughter: but the Prince Firouz Schah, the only ſon of the King, was enraged, and the more ſo when he ſaw the King penſive, debating with himſelf what anſwer to return. Going up to his father, he ſaid, 'I entreat your Majeſty will pardon the liberty I am about to take; but is it poſſible you can heſitate a moment what anſwer to make to this very inſolent fellow? can you bear to think of degrading our houſe by an alliance with a ſcandalous juggler?'

The King approved of his ſon's ſpirit, but argued, that if he refuſed to comply with the Indian's propoſal, perhaps ſome other Sovereign might be leſs nice, and by that means become poſſeſſed of the greateſt curioſity in the world. He concluded his diſcourſe by deſiring his ſon to examine the horſe attentively, and give his opinion of him.

Reſpect

Reſpect for his father made him receive theſe orders in ſilence. He approached the horſe, and the Indian drew near to inſtruct the Prince in the method of managing him; but the haughty young man was in too great a fury to liſten to him. He ſpurned the kneeling Indian with the moſt hearty indignation, and leaping into the ſaddle, he turned the peg, and the horſe flew away with him.

The Indian was exceedingly alarmed when he ſaw the Prince depart before he had learnt how to manage the horſe. He threw himſelf once more at the King's feet, and beſought his Majeſty not to impute to him any accident which might befal the Prince, ſince his own impetuoſity only had expoſed him to danger. The King had no apprehenſion for his ſon, till he ſaw the Indian ſo terrified. He then felt all the horrors of the Prince's ſituation. He execrated the Indian, and his fatal horſe, and ordered his officers to ſeize and conduct him to priſon. 'If my ſon does not return ſafe,' ſaid he, 'in a ſhort time, thy

thy paltry life at leaſt ſhall be ſacrificed to my vengeance.'

In the mean time Firouz Schah was carried through the air with inconceivable ſwiftneſs, till at length he could ſcarce diſcern the earth at all. He then wiſhed to return which he expected to do by turning the peg the contrary way; but when he found that the horſe continued to riſe from the earth, and proceed forward at the ſame time with greater ſwiftneſs; he was alarmed, and began to regret his pride and anger. He turned the peg about every way, to no purpoſe: in this ſituation he retained notwithſtanding a perfect preſence of mind, and on examining the horſe cloſely, he at laſt perceived another peg behind the ear. On turning that peg, he preſently found that he deſcended in the ſame oblique manner that he had mounted, but not ſo ſwiftly.

As he drew near the earth he loſt the light by degrees, till he came into total darkneſs. He did

did not attempt therefore to guide the horſe; but waited patiently, though not without apprehenſions, till he ſhould alight.

It was midnight when the horſe ſtopped, and Firouz diſmounted, faint with hunger and fatigue. He groped about and found he was on the leads of ſome large building: at length he came to ſome ſteps, which he deſcended, and rambled about in the dark for ſome time: at laſt, on opening a door, he found a light, and ſaw a number of black eunuchs faſt aſleep on pallets, with their ſabres lying by them. This convinced him that he was in a palace, and that this chamber was the guard-room of ſome Princeſs. As he knew, if any of the eunuchs ſhould awake, he ſhould be in great danger, he reſolved to enter the next apartment, and throw himſelf on the mercy of the lady who inhabited it.

He found there aſleep on a ſofa, a young lady, whoſe exquiſite beauty captivated his heart the moment he beheld her. Her women were ſleeping

ing in little beds around her. The Prince gazed on her for a long time, forgetful of his ſituation; and at length, by an involuntary impulſe, he knelt down, and gently pulling her hand towards him, he kiſſed it.

The motion awakened the Princeſs, who was ſurpriſed to find a ſtranger at her bed-ſide. She would have cried out, but Firouz beſought her patience. He told her that he was the ſon of a King, and that a very extraordinary accident, which he would relate, had brought him to the neceſſity of claiming her protection.

The lady was the daughter of the King of Bengal. Many of her attendants were by this time awakened. She told Firouz therefore that ſhe ſhould be glad to hear the particulars of his adventures in the morning, but for the preſent beſought him to withdraw. At the ſame time ſhe ordered her attendants to conduct him to a chamber, and ſupply him with ſuch refreſhments as he wanted.

The

The Prince attended her the next day, and related to her all the particulars of the arrival of the Indian with his horſe, of his inſolent demand, and its conſequences. He concluded his account of his journey by obſerving, that how much-ſoever he had been enraged at the Indian, he now began to conſider him as a benefactor, 'ſince, added he, 'he hath been the cauſe of my being known to a lady, whoſe chains I ſhall be proud to wear as long as I live.'

The Princeſs received this compliment in ſuch a manner, as ſhewed it was very acceptable to her. She invited the Prince to repoſe a few days in her palace, to recover himſelf from the fatigue and alarm he had undergone. He accepted this invitation: and being much together, they became more and more enamoured with each other. And at laſt, when filial duty obliged Firouz to think of returning to Perſia, the fond Princeſs, fearing ſhe ſhould ſee him no more, dropped a hint that ſhe ſhould not be afraid to truſt herſelf with him on the enchanted horſe:

horſe: and the Prince, equally enamoured, failed not to confirm her in this raſh diſpoſition.

Every thing being agreed on between the lovers, they repaired one morning at day break to the leads, where the horſe ſtill remained: and having turned his head towards Perſia, Firouz aſſiſted the Princeſs to mount him. He then placed himſelf before her, and turning the peg, they were out of ſight before any of the attendants in the palace were ſtirring, and in two hours the Prince diſcovered the capital of Perſia.

He would not alight at the King's palace, but directed his courſe to a neat pleaſure-houſe, in a wood, a little diſtance from town, that he might inform his father who the lady was, and ſecure her a reception ſuitable to her dignity. When they alighted, he led her into a handſome apartment, and ordered the keeper of the houſe to ſhew her all imaginable reſpect. He then haſtened to the palace, where the King received him with unſpeakable joy. Firouz related

related to his father all that had befallen him, and the King was ſo delighted with his ſon's ſafe arrival, that he readily complied with his deſire that the nuptial ceremonies between him and the Princeſs, ſhould be immediately celebrated.

While the neceſſary preparations were making, the King ordered the Indian, who was to have been executed the next day, to be releaſed from priſon, and brought before him. 'My ſon's ſafe arrival,' ſaid the King to him, 'hath preſerved thy life. Take thy horſe, and begone from my dominions: where, if thou art ever ſeen again, I will not fail to put thee to death.' The Indian being then freed from his chains, and ſet at liberty, withdrew in ſilence.

But he meditated a ſevere revenge. He had learnt from thoſe who fetched him out of priſon, that Firouz had brought home with him a beautiful Princeſs, to whom he was about to be married. He was told alſo, that ſhe was at the

houſe in the wood, were he was directed to go and take away his horſe. While Firouz was preparing a grand retinue to conduct the Princeſs, in great ſtate to the palace, the Indian haſtened to the houſe in the wood, and told the keeper he was ſent by the Prince to conduct her on the horſe, to the capital; and that the whole court and people were waiting with impatience for the wonderful ſight.

The keeper knew that the Indian had been impriſoned on account of the Prince's abſence; and ſeeing him now at liberty, he believed all he ſaid. He preſented the traitor to the Princeſs, who, not doubting but he came from Firouz, readily agreed to go with him. The Indian overjoyed at his ſucceſs, mounted his horſe, took the Princeſs behind him, and turning the peg, the horſe immediatly aſcended into the air. The King and his whole court were on the road, to the houſe in the wood, to conduct the Princeſs of Bengal from thence to the palace; when

when the Indian, to brave them, and revenge the ſevere treatment he had received, paſſed ſeveral times over their heads with his prize. The rage and grief of the King was extreme. He loaded the raviſher with a thouſand execrations, in which he was joined by the courtiers and people. The Indian having expreſſed his contempt for them, and his triumph over the King and his ſon, his horſe ſet forward, and was preſently out of ſight.

But who can deſcribe the horror and deſpair of Firouz, when he ſaw his beloved Princeſs torn from him by a vile Indian, whom he before deteſted; and found himſelf unable to afford her the leaſt aſſiſtance. At firſt he abandoned himſelf to deſpair: but recollecting that ſuch a conduct would neither recover the Princeſs, nor puniſh the raviſher, he reſtrained his affliction, and began to conſider how he could beſt effect theſe deſirable purpoſes. He put on the habit of a Derviſe, and left the palace the ſame evening; uncertain which way to go, but

determined not to return till he had found his Princeſs again, and could bring her with him.

In the mean time the Indian having purſued his journey for ſeveral hours, alighted in a wood near the capital of Caſchmire. As he was hungry himſelf, and doubted not but the Princeſs was ſo too, he left her by the ſide of a brook, and flew away on the horſe to the city, to procure proviſions. The Princeſs made the beſt uſe in her power of his abſence; and though faint for want of food, ſhe travelled on, and had got a conſiderable diſtance from the place where her raviſher left her; when ſhe had the mortification to ſee him return, and alight cloſe by her; for the Indian had wiſhed to be ſet down whereever the Princeſs was, and the horſe always obeyed the deſire of the rider.

The Indian produced ſome wine and proviſions, and eat heartily, urging her to follow his example, which ſhe thought it beſt to do. When they had done, he drew near and began to take certain

certain liberties with the Princeſs, which ſhe repulſed with indignation. The ſlave, irritated at this oppoſition, determined to uſe violence, and had begun to do ſo, when her outcries drew a company of horſemen to her aſſiſtance.

They proved to be the Sultan of Caſchmire, and his attendants, returning from a day's hunting. When the Sultan demanded of the Indian, why he uſed the lady ſo roughly? he boldly anſwered that ſhe was his wife; but the Princeſs, though ſhe knew not the quality of the Sultan, beſought his protection, and declared that by the baſeſt deceit only ſhe had been thrown into the power of ſuch a reptile.

The Sultan of Caſchmire was very amorous. The diſorder and diſtreſs of the Princeſs added to her beauty, and excited the deſires of the monarch. He was not nice in gratifying them; and judging that whether the Indian was the huſband or the raviſher of the lady, he would be beſt out of the way, he pretended to be much en-

raged againſt him, and ordered his head to be ſtruck off immediately. He then conducted the Princeſs to his palace, and directed his attendants to bring the horſe after them, though he knew nothing of the uſe of it.

The Princeſs of Bengal rejoiced at her deliverance. She entertained hopes that the Sultan of Caſchmire would generouſly reſtore her to the Prince of Perſia; but ſhe was much deceived: for as ſoon as the Sultan learnt that ſhe was daughter to the King of Bengal, he altered his views with reſpect to her. He determined to marry her, and that no untoward circumſtances might happen to prevent it, he gave orders for the neceſſary preparations to be completed by the next day.

In the morning the Princeſs was awakened early by the ſounding of trumpets, the beating of drums, and other noiſy tokens of public joy, which echoed through the palace and city. On her aſking the cauſe of this rejoicing, ſhe

was

was told it was to celebrate her marriage with their Sultan, which was to take place preſently.

The Princeſs's attachment to Firouz would have made any other man's addreſſes diſagreeable to her: but this conduct of the Sultan of Caſchmire in proclaiming their nuptials, without even having aſked her conſent, at once enraged and terrified her. She was entirely in his power; and the diſreſpect he had paid her, convinced her that ſhe had every thing to fear from his violence, if ſhe refuſed to comply with his wiſhes.

Thus critically ſituated ſhe had recourſe to art. She aroſe and dreſt herſelf fancifully, and in her whole behaviour appeared to her women to be unſettled in her intellects. The Sultan was ſoon appriſed of this misfortune, and on his approach ſhe put on the appearance of frenzy, and endeavoured to fly at him: and this fury ſhe ever after affected whenever he came in her ſight. The Sultan was much diſturbed at this

unfortunate event, as he thought it, and offered large rewards to any Phyſician who could cure her; but the Princeſs would not ſuffer any one to come near her; ſo that all hope of her recovery began to be deſpaired of.

During this interval Firouz, diſguiſed as a a Derviſe, had travelled through many provinces, full of grief, and uncertain which way to direct his courſe in ſearch of his beloved Princeſs. At laſt, paſſing through a town in India, he heard an account, that a Princeſs of Bengal had run mad, on the day of the celebration of her nuptials with the Sultan of Caſchmire. Slender as was the hope ſuch a report gave him, he reſolved to travel to the capital of that kingdom; where, when he arrived, he had the happineſs to find, that he had not journeyed in vain. He learnt all the particulars of her having been delivered from the Indian by their Sultan, and that the very next day ſhe was ſeized with madneſs.

Firouz ſaw at once the reaſon of the Princeſs's conduct, and was delighted with this tender proof of her love and conſtancy to him. All the difficulty which remained, was to obtain an opportunity of ſpeaking to her. To gain this, he put on the habit of a Phyſician, and preſenting himſelf to the Sultan, undertook to cure the Princeſs.

His ſervices being accepted, he deſired firſt to ſee her, without being ſeen by her. For this purpoſe he was conveyed into a cloſet, from whence he ſaw her unobſerved; ſhe was carelefly ſinging a ſong, in which ſhe deplored her unhappy fate, which had for ever deprived her of the object ſhe loved ſo tenderly. When he quitted the cloſet he told the Sultan ſhe was not incurable, but that it was neceſſary for him to ſpeak with her alone; and that notwithſtanding her violent fits at the ſight of Phyſicians, he knew how to make her attend to him.

As

'As the Princeſs had been long though incurable, the Sultan made no difficulty of complying with the ſuppoſed Phyſician's requeſt. As ſoon as he entered her apartment ſhe began to rave at him in her uſual furious manner, on which he went up cloſe to her, and ſaid in a low voice, 'I am the Prince of Perſia.'

The Princeſs ceaſed to rave, and the attendant withdrew rejoiced at this proof of the Phyſician's abilities. After mutual congratulations, Firouz acquainted her with the plan he had formed for her deliverance. He then returned to the Sultan, who demanded eagerly what hopes he now entertained. The pretended Phyſician ſhook his head, and ſaid, 'All depends upon a mere chance; the Princeſs a few hours before ſhe was taken ill had touched ſomething that was enchanted: unleſs I can obtain that ſomething, be it what it may, I cannot cure her.'

The Sultan of Caſchmire preſently recollected the horſe, which was ſtill preſerved in his treaſury.

ſury. He ſhewed it to the imaginary Phyſician, who on ſeeing it, very gravely ſaid, 'I congratulate your Majeſty on the certainty of my ſucceſs. Let this horſe be brought out into the great ſquare before the palace, and let the Princeſs attend: I will engage in a few minutes ſhe ſhall be perfectly cured.

Accordingly, the following morning the horſe was placed in the middle of the ſquare, and the ſuppoſed Phyſician drew a large circle, and placed around it chaffing diſhes, with a little fire in each. The Sultan, full of expectation, with all his nobles and miniſters of ſtate attended. The Princeſs being brought out, veiled, was conducted within the circle, and placed by the Phyſician on the ſaddle of the enchanted horſe. He then went round to each chaffing diſh, and threw in a certain drug, which preſently raiſed ſuch a cloud of ſmoak, that neither the Phyſician, the Princeſs, nor the horſe could be ſeen through it. At that inſtant the Prince of Perſia mounted the horſe; and turning the peg, while the

horſe

horſe aſcended into the air, he diſtinctly pronounced theſe words, 'Sultan of Caſchmire, when thou wouldſt marry Princeſſes who implore thy protection, learn firſt to obtain their conſent!'

The ſame day the Prince of Perſia and his beloved Princeſs arrived ſafely at his father's court, when their nuptials were immediately celebrated with the greateſt ſplendour.

THE STORY OF PRINCE AHMED, AND THE FAIRY PARIBANON.

There was a Sultan named Mirza who had peaceably filled the throne of India many years; and had the ſatisfaction in his old age to have three ſons, the imitators of his virtues; and a niece who was the ornament of his court. The eldeſt of the Princes was named Houſſain, the ſecond Ali, the youngeſt Ahmed. The Princeſs was called Nouronnihar, or day light.

Nouron-

Nouronnihar in virtue, beauty, and wit, was diſtinguiſhed beyond all the Princeſſes of her time. The Sultan propoſed to marry her, when ſhe came of proper age, to ſome neighbouring Prince; but when that time arrived, his ſons were, each of them, paſſionately in love with their couſin. The Sultan ſaw this with great concern. He dreaded leſt this rivalry among the young men ſhould deſtroy their happineſs, and his own. He tried in vain to perſuade each in turn to give up his pretenſions; or at leaſt to refer his claim to the deciſion of the lady. Having reaſoned with them apart, to no purpoſe, the Sultan called them together, and after lamenting that they all ſo obſtinately purſued a happineſs which only one of them could enjoy, he proceeded thus, 'I have, my ſons, hit upon an expedient, which by leaving ſomething to chance, and more to diligence, will I hope decide your conteſt, without deſtroying your fraternal love. I would have each of you travel for a twelvemonth, not as Princes, but as private merchants. I will give you a large ſum of money: and he that brings home the

the greateſt rarity, ſhall receive Nouronnihar as his reward.'

This propoſal was ſo fair and impartial, that the three Princes readily agreed to it. Accordingly they ſat out the next morning, each attended by a truſty officer in the habit of a ſlave. They travelled together the firſt day; and lay at an inn where the road divided in three different tracks. They ſupped in great harmony: and agreed to return to the ſame inn, at the end of the year, and wait for each other, that they might go together to their father's palace. The next morning, at break of day, they embraced and mounted their horſes, each taking a different road.

Prince Houſſain had heard much of the grandeur, ſtrength, and riches of the kingdom of Biſnagar. He bent his courſe thither, and after five months ſevere travelling, he arrived ſafe in the capital of that kingdom. He lodged in a Khan appointed for foreign merchants, and when he

he had recovered his fatigue, he took a ſurvey of the city.*

* It was formed into four diviſions, in the centre of which ſtood the royal palace. The diviſion which chiefly engaged the attention of the Prince, was that where the merchants ſold their various commodities. It was large, and divided into many ſtreets, all vaulted, and ſhaded from the ſun, yet very light. The ſhops were all of a ſize, and built exactly alike. All the people that dealt in the ſame ſort of goods lived in one ſtreet; as did alſo the mechanics, who kept their ſhops in the ſmaller ſtreets.

Prince Houſſain was much pleaſed at ſeeing ſuch large ſtocks of all ſorts of merchandize. The fineſt linens from India, painted in the moſt lively colours; ſilks and brocades from Perſia; porcelain from Japan and China; but when he came to the ſhops of the jewellers and goldſmiths, the prodigious quantity of jewels of every ſort, and of wrought gold and ſilver aſtoniſhed him; nor was he leſs amazed at the general riches of the people, when he learnt that, except the Bramins, and others who profeſſed a voluntary poverty, there was ſcarce an Indian, man or woman, but what wore necklaces, bracelets, and ornaments of pearl and other jewels, about their legs and feet; which appeared with greater luſtre, as they were blacks.

Another matter took much of the Prince's attention, which was the great number of roſe-ſellers that crouded the ſtreet: for the

Having fully ſatisfied his curioſity, he began to apply himſelf ſeriouſly to the buſineſs of his journey. He paſſed many days among the merchants, and became acquainted with many of them, but was not able to find any thing ſo rare, as to meet his wiſhes.

As he was ſitting one day in a ſhop, he ſaw a Crier paſs by, with a piece of tapeſtry on his arm, about ſix feet ſquare, which he cried at thirty purſes. He called the Crier, and examined the tapeſtry, which ſeemed to be of ſo ordinary a quality, that the Prince could not comprehend why ſo extravagant a price was ſet on it. The Crier, who took him for a merchant, told him as he was ſurveying it, that though it was cried at thirty purſes, he had orders to raiſe it to forty; and not to part with it under. 'Certainly,' ſaid the Prince, 'there muſt be ſome merit in this tapeſtry which one

the Indians were ſuch great admirers of that flower, that none of them would ſtir without a noſegay in his hand, or a garland on his head, ſo that the air was perfectly perfumed.

cannot

cannot ſee; for it does not appear to be worth ſo many pieces!' 'You are in the right,' replied the Crier, 'the reaſon this tapeſtry is of ſuch high value is, that whoever ſits on it, may be tranſported in an inſtant to whatever place he deſires, without being ſtopped by any obſtacle.'

It ſtruck Prince Houſſain that he could not hope to meet with a greater curioſity. He aſked the Crier how he ſhould be convinced it poſſeſſed ſuch a power? to which he replied, 'I ſuppoſe, Sir, you have not ſo much money about you; I will ſpread the tapeſtry, and we will both ſit on it. You ſhall form the wiſh to be in your Khan; and if we are not both there immediately, it ſhall not be a bargain.' To this fair propoſal the Prince agreed. The experiment was made and ſucceeded completely. He paid the Crier the forty purſes, and congratulated himſelf on his good fortune.

Houſſain could have returned home directly; but his honour would not permit him to violate his engagement with his brothers.

He devoted therefore the remainder of the year to the acquiring knowledge. He viſited the court of the King of Biſnager, and viewed every thing curious in the city which he had not already ſeen. He informed himſelf in every thing reſpecting the manners and police of the country; and the ſtrength and riches of the Sovereign.*

* Amidſt the public buildings, his attention was much engaged by a temple of idols, which was built all of braſs. It was ten cubits ſquare, and fifteen high. The principal idol was the height of a man, of maſſy gold: its eyes were rubies, ſo artificially ſet, that it ſeemed to look at the ſpectator in whatever direction he ſtood. There was alſo another very curious temple at a little diſtance from the metropolis, in the midſt of a large plain, which was formed into an elegant garden, there was raiſed a terrace, in the middle of which was a temple, adorned with great variety of paintings and ſculptures.

Superſtitious ceremonies were performed every night and morning in this temple, and theſe were always followed by ſports, muſic, dancing, and feaſting. The miniſters of this temple were ſupported entirely by the offerings of pilgrims, who came

As the time of returning drew on, Houſſain began to be impatient. His paſſion for his

came in great numbers from the moſt diſtant parts of the kingdom.

Before Prince Houſſain left the city, there was a ſolemn feaſt celebrated, at which all the Governors and Judges of towns, and the moſt celebrated Bramins were obliged to be preſent; though ſome lived ſo far off as to be four months in coming. At this meeting the King gave ſolemn audiences to the travellers, and to many other ſtrangers who applied. After which, the aſſembly reſembled an immenſe fair, where muſicians, ſtage-players, and other artiſts endeavoured to engage the attention of the people. Many of theſe performed their amuſements on caſtles, erected on the backs of elephants, whoſe trunks, ears, and bodies were painted in very groteſque characters.

Theſe unweildy animals were trained by their maſters to diſplay tricks, which ſhew great docility in the beaſt. One of them ſurpriſed Prince Houſſain by ſtanding with his fore feet on a poſt, and beating time to muſic with his trunk. Another performed a more extraordinary feat nearly of the ſame nature. For though placed on a board, which formed a ſee-ſaw, and was balanced by weights at the other end; he ſtill, amidſt that motion ſo unnatural to him, beat time alſo to muſic with great exactneſs.

lovely couſin had encreaſed by abſence, and he fancied he ſhould be more eaſy if he was nearer to her. He cauſed therefore the officer who attended him to ſit down with him on the tapeſtry, and they were inſtantly tranſported to the Inn, at which he had agreed to meet his brothers; where he appeared as a merchant, till they arrived.

Prince Ali, the ſecond brother, went to the capital of Perſia; where he paſſed much of his time in the Bezeſtein, among the merchants. As he was converſing with ſome of them, he obſerved a ſaleſman of the market, with an ivory perſpective glaſs in his hand, about a foot long, which he offered to ſale, demanding fifty purſes for it.

The ſaleſman preſented it to the Prince, who had the complaiſance to receive it from him, though he thought he was mad to aſk ſuch a price for it. He fitted it to look through, and the ſaleſman was about to explain the uſe of it,

but

but that was rendered unneceſſary; for as Nouronnihar was ever preſent to the Prince's imagination; he chanced, as he raiſed the glaſs to his eye, to wiſh he could ſee her with it. He was aſtoniſhed, when, on looking through the glaſs he beheld the Princeſs at her toilet laughing, with her women about her.

He put the glaſs to his eye a ſecond time, and wiſhed to ſee his father: when he immediately ſaw the Sultan ſitting on his throne, in the midſt of his council. He tried the glaſs again, by deſiring to ſee firſt, his brother Houſſain, and then his brother Ahmed; in both which caſes he ſucceeded.

Prince Ali conſidered this glaſs as a curioſity that could no where be matched. He paid the ſum demanded for it, and was overjoyed at his bargain, being aſſured that neither of his brothers would be able to meet with any thing ſo curious, and that the Princeſs Nouronnihar would be the reward of his fatigue and trouble.

Prince Ahmed took the road to Samarcand, where he reſided ſome time without any thing of conſequence occurring to him. He aſſociated much with men of ſcience, to whom his abilities rendered him an agreeable companion. Among theſe reſpectable aſſociates he learnt, that a celebrated Philoſopher of that country had compoſed an artificial apple, the ſmell of which cured all diſorders. That this invention had been of no uſe to the author, who being ſeized with a ſudden illneſs a great way from home, where his apple was, had died. It was added, that the widow was poor and wiſhed to ſell it; but that as ſhe aſked ſixty purſes for it, no one in that country was rich enough to purchaſe it.

Ahmed liſtened to this diſcourſe with great attention. He concluded that if he had heard a true account of this artificial apple, it was not only the moſt curious, but the moſt uſeful thing in the world. He applied to the widow of the Philoſopher, and having by repeated experiments proved the virtue of the apple, he paid her the price

price ſhe demanded, and took poſſeſſion of it with the higheſt ſatisfaction. The year drawing to a cloſe, he joined a caravan, and arrived in perfect health at the inn; where he found the Princes Houſſain and Ali waiting for him.

When the three brothers met, they embraced each other with great affection. After ſome general converſation, Ali aſked his elder brother how long he had arrived? 'I have been here,' replied Houſſain, 'three months.'—'You did not travel far then?' ſaid Ali, 'I was five months before I reached the end of my journey,' anſwered Houſſain, 'and ſtaid four months in the city I then arrived at.'—'I cannot comprehend how this is poſſible;' replied Ali, 'unleſs you flew back!'

Houſſain, without anſwering Ali, addreſſed himſelf to both his brothers, and ſaid, 'as we are within a day's journey of our father's court, and our hopes reſpecting our beloved couſin muſt ſoon be decided, let us, with the frankneſs

becoming brothers, produce now our curioſities; that we may judge to whom our father will give the preference.' He then produced his tapeſtry, and told them the qualities of it; at the ſame time remarking to his brother Ali, that it was by his tapeſtry only, that he could explain the riddle of his journey and return.

Prince Ali produced his perſpective glaſs, and deſcribed its virtues, after which he put it into the hand of his elder brother. Houſſain raiſed the glaſs to his eye and wiſhed to ſee the Princeſs Nouronnihar. Inſtantly he turned very pale, and was ſeized with great agitation. 'Alas! my brothers!' ſaid he, 'our conteſt is at an end, and we ſhall none of us poſſeſs our lovely couſin. Nouronnihar now lies at the point of death.'

Ali and Ahmed each haſtily ſnatched the glaſs, and were convinced Houſſain's account was too true. The two elder brothers were reſigning themſelves to deſpair; but Ahmed, producing his apple, ſaid, 'you have not aſked for my curioſity

riosity, brothers, which can in an instant repair all this mischief; if a sick person, though in the last agonies, smells to this apple, it will restore him to perfect health immediately. All we have to do then is to set off this moment, and proceed to the palace with the utmost dispatch.'

Ali, who had again raised the glass to his eye, cried out, 'it will be too late!—it will be too late!—alas! she is now expiring!' Houssain, hearing this, spread his tapestry hastily, and placing his brothers on it, wished them and himself in the Princess's bed-chamber. They found themselves there in an instant. Ahmed, not having had time to put by his apple, had it in his hand, and had the presence of mind to run immediately to the expiring Princess, and by putting it to her nose, arrested the fleeting spirit.

After the apple had been held to her for a short time, Nouronnihar seemed as if she had awakened from a trance. Her face was no longer

longer convulſed, ſhe breathed freely, ſhe opened her eyes, and began to converſe with her attendants: ſhe preſently found herſelf perfectly recovered. Her ſlaves had been terrified at the ſudden appearance of three men amongſt them; and the eunuchs were ready to puniſh their intruſion, but recollected the Princes in time. When the attendants ſaw the effect of Ahmed's apple, they were overjoyed: the Princeſs alſo paid her reſpects to her couſins, and expreſſed her gratitude to Ahmed. After which the Princes withdrew, and went to throw themſelves at the feet of the Sultan.

Their father received them with the greateſt joy, accepted, and applauded their preſents as they deſerved; and congratulated them, as well on their ſafe return, as on the recovery of the Princeſs. But when they preſſed him to decide their pretenſions to Nouronnihar, and each urged the uſe of his acquiſition, on the late alarming occaſion, he ſpoke to them as follows.

'How can I juſtly determine between you, my children

children, on this intereſting occaſion? your apple, my dear Ahmed reſtored your couſin to life: but without Ali's glaſs, you would not have known her danger. Nor would even your knowledge of that danger, and your poſſeſſing the means of relieving her, have been of the leaſt uſe, had not Houſſain's tapeſtry conveyed you hither as it did. Your preſents, in my opinion, are equally valuable; and you ſhare among you the glory of having preſerved the Princeſs.

'But I will no longer ſuffer a conteſt to continue, ſo fatal to the peace of us all. I will adopt another mode of determining your fortune with your couſin. The long bow is a manly and princely exerciſe. Provide yourſelves with bows and arrows by to-morrow morning; and I will give the Princeſs to him who ſhoots fartheſt.'

The next morning the three Princes attended at the place appointed; and the Sultan having appointed

appointed judges, Prince Houſſain ſhot an arrow, which flew a great diſtance. Ali ſhot next, much beyond him. Ahmed then ſhot, and though it was univerſally believed, that he had ſhot fartheſt, yet as his arrow could not be found, the judges, notwithſtanding his earneſt remonſtrance, determined in favour of Prince Ali; who accordingly eſpouſed the lovely Nouronnihar a few days afterwards.

Houſſain would not honour the feaſt with his preſence. He could not bear to ſee the woman he loved, in the arms of his rival; though that rival was a beloved brother. In the tranſport of his grief, he renounced his ſucceſſion to the crown, and all intercourſe with the world: and joined a ſociety of Derviſes, whoſe rules were unuſually rigid and auſtere.

Ahmed alſo refuſed to be preſent at his brother's nuptials, though he did not ſuffer his diſappointment to carry him to ſuch exceſs, as his brother Houſſain indulged. As he could not imagine

imagine what became of his arrow, he went in ſearch of it, to the place where Houſſain and Ali's were found. He proceeded, looking carefully on each ſide, till he had got ſo far, that he gave up all thought of finding it. He purſued his journey, indulging his melancholy reflections, till he came to ſome rocks which were four leagues diſtant from the place where he ſet out, and which bounded his walk that way, as they were inacceſſible.

When Ahmed came to theſe rocks, he perceived an arrow, which he picked up, and was aſtoniſhed to find it was the ſame he had ſhot away. It appeared to have rebounded from the rock. The apparent impoſſibility of any man ſhooting an arrow ſo far, made the Prince conclude there muſt be ſomething ſupernatural in the matter. His heart began to indulge in happy preſages, and to hope that his diſappointment would be made up to him, by means of ſome event, which this interpoſition would produce.

While

While he meditated on thoſe matters, he entered, imperceptibly, ſome of the irregular breaks of the rocks; in one of which he perceived an iron door. He puſhed againſt it, and it opened, when he found an eaſy deſcent, which he walked down, with his arrow in his hand. He had not advanced many ſteps, before he entered a ſpacious and beautiful garden; and at a little diſtance he ſaw a very magnificent palace. As he drew near to it, he was met by a very beautiful lady, her air was graceful and majeſtic, yet ſweetly eaſy, and encouraging; her dreſs, brilliant beyond imagination; and a large troop of handſome and well dreſſed attendants beſpoke her quality. She received the Prince with a bewitching ſmile, ſaying 'Prince Ahmed you are welcome.'

Ahmed paid his reſpects to her in the beſt manner he was able; for ſuch a ſucceſſion of wonders, had thrown him into confuſion. He thanked her for bidding him welcome to that elegant retreat, where he had reaſon to fear he

was

was an intruder: and rejoiced that he had the honour to be known by ſo charming a lady. They drew near the palace, and the lady invited him to go in, and hear where he was, and how ſhe came to know him.

When they entered the hall, the lady ſaid to him, 'You are ſurpriſed, Ahmed, that I, whom you have never ſeen before, ſhould know you. To remove this wonder, learn that I am a fairy, daughter of one of the moſt powerful Genies, who, your religion teaches you, inhabit the world, as well as men. My name is Paribanon. I am acquainted with all the affairs of your father's court. I ſold you the artificial apple; Ali bought his perſpective glaſs, and Houſſain his tapeſtry of me. I am not, you find, unacquainted with your concerns. You ſeemed to me worthy of a more happy fate, than that of poſſeſſing the Princeſs Nouronnihar, whoſe huſband will never mount a throne. I was preſent when you drew your arrow, and foreſeeing it would fall ſhort of Prince Houſſain's, I took

it

it in the air, and conveyed it to the rocks, where you found it. By this means I have led you hither. And it will be much your own fault if this viſit does not fix your happineſs on a permanent baſis.

The fairy pronounced theſe words iu the moſt tender manner, glancing affectionately at the Prince, yet covered with modeſt confuſion. Ahmed was too penetrating to be at a loſs in underſtanding the beautiful fairy. Paribanon as far excelled the Princeſs in lovelineſs of perſon, in ſprightly wit, and engaging deportment, as ſhe did in power and in ſplendor. Ahmed rejoiced at his late diſappointment: and reſigning his whole heart to the charming Paribanon, he threw himſelf at her feet, and profeſſed himſelf happy in being admitted her ſlave.

The ſenſible fairy raiſed him up, and ſaid, 'My dear Ahmed, I did not bring you here to be my ſlave, but my huſband. You will not wonder I am thus frank with you, when I tell you

you that we fairies are exempt from that trifling coquetry which is moſt to be found in the weakeſt of mortal females.' The Prince on his knees ſeized her hand, and raviſhed it with kiſſes. 'I pledge my faith to you, Madam,' ſaid he, 'in the moſt ſolemn manner: and vow to devote my whole heart to you, without the leaſt reſerve.' 'I receive your faith, my dear Prince,' replied the Fairy, 'and plight you mine in return: and now, according to the cuſtom of fairies, you are my huſband, and I am your wife. Our marriages are contracted without any other ceremonies.'

From this time Prince Ahmed, lived with his beloved Fairy, enjoying every happineſs. The ſociety of his charming Paribanon, whoſe virtues and elegant manners continually increaſed his attachment to her, gave him the moſt rational and heart-felt delight.

Several months paſſed away in this manner; when the recollection of his father, whom

Ahmed always loved and honoured, and the conſideration of the pain the Sultan muſt ſuffer from his abſence, broke in upon the Prince's felicity. He mentioned theſe reflections to the fairy, and expreſſed a great deſire to pay his father a viſit: but Paribanon upbraided him that his affection for her was growing cool. She was ſo much affected at this idea, that it was with difficulty the Prince could pacify her, by the moſt earneſt aſſurance of unceaſing love; and by renouncing all thoughts of viſiting the Sultan.

Notwithſtanding Paribanon's jealouſy, that Prince deſerved all his ſon's attention. It was with the greateſt reluctance, that he had decided the conteſt between his ſons; dreading thoſe conſequences which followed that event. He was ſoon informed of the reſolution of Prince Houſſain, and of the retreat which he had choſen. And though he regretted this determination of his eldeſt ſon, yet the knowledge of his ſituation afforded him ſome comfort. But of

Prince

Prince Ahmed he could obtain no information. He even applied to a Sorceresſ of great abilities, to enquire after him. Yet, with her utmoſt exertions, ſhe could only learn, that he was yet alive. But not the leaſt particulars of his preſent ſituation. This uncertainty was the cauſe of great ſorrow to the Sultan.

Although Ahmed gave up his wiſh to viſit his father, in compliance with the deſire of the Fairy; yet he could not refrain from frequently mentioning him, and never without a ſigh. This conduct excited reflection in the breaſt of Paribanon. She conſidered that ſhe had no reaſon to doubt the affection of her huſband, who appeared every day more fond of her: but how long that affection would laſt, if ſhe kept him under perpetual reſtraint, ſhe had juſt cauſe to fear. She was naturally benevolent: and the conſideration, that ſhe prevented a worthy ſon from wiping away the tears of an affectionate father, ſhed, on his account, was more than ſhe could bear. 'I am ſenſible, my dear

Ahmed,' ſaid ſhe one day to the Prince, 'of the reſtraint you put upon yourſelf, in ſuppreſſing your wiſhes to viſit your royal father. When I firſt refuſed you, I was induced to do ſo, by a tender fear leſt the naturally volatile diſpoſition of a young man might lead you to forſake me. But I ſhould not deſerve your tenderneſs if, after your having thus long made me ſo great a ſacrifice, I could doubt your conſtancy and ſteady affection. Go then, pay your duty to the Sultan; and let him know you will attend him for that purpoſe every month. Do not however let me long regret your abſence: nor on any account, acquaint your father with your marriage, or where you reſide. Beg of him to be ſatisfied in knowing you are happy.'

Ahmed expreſſed the moſt lively gratitude to the Fairy, and promiſed to obſerve all her inſtructions. The next morning he ſet forward for the Sultan's court, attended by twenty gentlemen well mounted. They ſoon arrived at the city, where Ahmed was received by the people

ple with acclamations of joy. When he arrived at the palace, his father embraced him with great affection, kindly chiding him for his long abſence, and enquiring what had befallen him. The Prince told him, that he had found his arrow as far off as the black rocks: and that the ſearch after it had been attended with an adventure that had made him contented and happy; but entreated the Sultan not to inſiſt on knowing the particulars. The tender father chearfully acquieſced: and after three days Ahmed took his leave, promiſing to renew his viſit at the end of the month.

Ahmed returned to the Fairy, who received him very joyfully. Every month he renewed his viſit to his father's court, each time more ſplendidly attended than before. For a long time the Sultan had great pleaſure in theſe viſits: but ſome of thoſe buſy paraſites who infeſt every court, began to inſtil jealouſies into his mind, under pretence of concern for his ſafety, which deſtroyed all his happineſs, and ended moſt fa-

tally. They obſerved to the Sultan, that on every viſit the Prince came attended by a different retinue. That the number of his retainers therefore muſt be very conſiderable, and the magnificence of their appearance, every time encreaſing, ſhewed their maſter's wealth was inexhauſtible. Nor was this all. The freſhneſs of their cloaths, and the ſpirit of their horſes, ſufficiently proved that they came not far. 'If therefore,' ſaid they, 'the Prince, (who, every body knows, was extremely mortified at loſing Nouronnihar) ſhould chuſe to reſent that deciſion, or even to ſeize the crown, he ſeems to have ſufficient power, near at hand, to execute ſuch an enterprize. At leaſt therefore it would be prudent to find out the place of his retirement, which he ſo carefully conceals.'

The Sultan of the Indies for ſome time ſeemed to pay no attention to theſe remonſtrances, but they made the deepeſt impreſſion on his mind. The ſhouts of applauſe which the people gave to the Prince, whenever he was ſeen in the city,

city, became now a torment to the Sultan. He became jealous of his worthy ſon. And though he concealed from every one as much as poſſible his ill-founded diſguſt; yet he reſolved to diſcover his retreat. For this purpoſe he applied to the Sorcereſs he had formerly conſulted, and engaged her to watch his ſon, and bring him word where he retired.

The Sorcereſs hid herſelf among the black rocks, till ſhe ſaw the Prince and his attendants paſs by her. She continued looking after them, when all on a ſudden they diſappeared. She followed them to the breaks of the rocks, and examined them with the greateſt attention on each ſide, till ſhe came to the farther end: without being able to diſcover the iron door through which the Prince and his retinue had paſſed; for that was ſeen only by thoſe whom the Fairy Paribanon wiſhed to receive.

The Magician returned, diſappointed: but when the Prince's next monthly viſit drew

near, ſhe returned to the rocks, and as ſoon as his train approached her, ſhe contrived to lay on the ſide of the road, and appear as if expiring. Ahmed was ſo moved at her ſuppoſed diſtreſs, that he ordered her to be taken up, and returned with all his attendants, through the iron gate, and beſought the Fairy to aſſiſt her.

Paribanon ordered the Sorcereſs to be led away, and ſupplied with whatever ſhe ſtood in need of. Then turning to the Prince, ſhe ſaid, 'I admire, my dear Ahmed, the goodneſs of your heart, but in this inſtance I fear it will operate to your prejudice. This woman is an impoſtor. She is not ſick: and whatever her views are in perſuading you to think ſo, they cannot, certainly, be friendly ones.' 'I never, replied the Prince, did or intended an injury to any one: nor can I ſuppoſe any one would injure me. But if I am miſtaken, and have an enemy, I will not therefore withhold from doing good, whenever I have an opportunity.' He then

then again took leave of the Fairy, and ſet forward for the city.

The Sorcereſs having diſcovered the Prince's retreat, pretended to be much recovered by the medicines which had been given her: ſhe begged leave to return thanks to Paribanon, and to purſue her journey.

The Fairy received her, ſitting on her throne of maſſy gold, and ſurrounded with the utmoſt ſplendor. After ſhe had paid her compliments, the Fairy ordered two of her attendants to ſhew her the palace and then permit her to depart. They led her accordingly through all the apartments, and diſplayed before her ſuch a profuſion of riches as ſhe had no idea of. For Paribanon, having no doubt but ſhe came as a ſpy, from ſome enemy of her huſband, was determined ſhe ſhould go away with ſuch an idea of his ſituation as ſhould excite reſpect, if not awe. The Sorcereſs was then conducted to the iron gate and diſmiſſed: but what much troubled her

was,

was, that, though she turned round immediately to mark the gate, it was become invisible; and on turning a second time, she found herself at the entrance of the rocks, far beyond the place where the Prince took pity of her.

From the time the Sultan had suffered himself to be irritated against his son, he had neglected to consult with his old and faithful Vizier; he had given himself up to a cabal of interested advisers, who sought only to promote their own profit by a pretended zeal for their master's safety. To them he privately introduced the Sorceress, and heard her report in their presence.

If the weak Sultan feared his son before, this account of his unbounded wealth made him envy and hate him. His advisers were at no loss to discover this, and every one, to gain his master's favour, seemed to outvie the other in proposing violent measures. Some counciled, as the Prince was now on the spot, to cut him off without delay. The most lenient wished him,

and

and his attendants, imprisoned for life. Amidst these desperate proposals the Sorceress begged leave to offer a different expedient.

'An attempt to destroy Prince Ahmed by violence, protected as he is by a retinue of fairies and genies, would not only be in vain, but would certainly excite the vengeance of Paribanon. I would recommend a very different conduct towards him: let the Prince know you are acquainted with his having married a fairy: and engage him to task her power in procuring certain advantages for you. If he succeeds with the first, you have only to go on demanding something still more difficult, till you tire out his patience, and he will then cease these dangerous visits, which give him so much influence over the people.'

Every one approved of this advice; and agreeable to it the Sultan, next day, with an air of good humour, congratulated his son on his marriage with a fairy. 'I rejoice,' said he, 'at this

this fortunate connexion, and muſt beg you will not deny me your influence with your wife, in a matter I have much at heart. I want a pavilion, that may be carried in a man's hand, and yet be large enough to cover a numerous army. You will oblige me greatly, if you will perſuade your wife to furniſh me with ſuch a one.'

Prince Ahmed heard with ſurpriſe and pleaſure that his father knew of his nuptials and approved them: but when he came to urge ſo extraordinary a demand, the poor Prince was overwhelmed with confuſion. He was very deſirous to be excuſed; but finding the Sultan preſſed the thing upon him, 'your commands, ſir,' ſaid he, 'are a law to me. I will aſk this extraordinary thing of my wife, though it will be with great reluctance. If I ſucceed I will return immediately: if I fail, you will know I have done ſo, by my paying my reſpects to you no more.'

Ahmed

Ahmed took leave of the Sultan, with much diſcompoſure. On his return home, Paribanon preſently ſaw ſomething had happened to diſpleaſe him. In anſwer to her enquiries he told her the demand his father had made, and his uneaſineſs in conſequence of it.' 'I have ever,' continued he, 'been happy in loving you, and being beloved by you; and have carefully avoided taſking your power: nor ſhould any thing have induced me to do it, but the commands of a father. What vexes me moſt is the requeſt he has made, at once exorbitant in the idea, and impoſſible to be complied with.' Paribanon heard him with a ſmile, and after praiſing the delicacy of his love, ſhe diſpatched a ſlave to her treaſurer, with orders to ſend one of her ſmalleſt pavilions. The ſlave preſently returned with it in her hand, and preſented it to her miſtreſs, who gave it to her huſband.

Ahmed received it with a look of incredulity; but the Fairy ſoon convinced him of his miſtake, by ordering it to be fixed up. Next morning he returned

returned to court and presented it to his father. The Sultan, little imagining there could be such a thing as the tent he had asked for, was surprised to see him. He received it from Ahmed, and ordered it to be set up in the plain, when he found it large enough to shelter an army twice as numerous as he could bring into the field. The Prince increased his wonder, by telling him, that he might make it larger or smaller, by a wish, according to the army it was to cover.

Mirza received his son's curious present with cold civility, and in his heart conceived a still greater hatred and jealousy of him. He again consulted the Sorceress, and by her advice, he addressed him in the evening, before the whole court, and besought him to obtain for him some of the water of the fountain of Lions. 'The dangers he must face to obtain this water,' said the Sorceress, 'are so many, that it is hardly possible he should escape them. And if he falls, your majesty will be happily rid of him.'

When

When Ahmed, on his return home, related this new demand of his father to Paribanon, ſhe addreſſed him thus, 'I am now convinced, my dear Ahmed, that the affections of the Sultan are alienated from you, and that he meditates your deſtruction. This water can only be obtained at your own riſque, not by my power. From moſt of the dangers attending the attempt I can protect you; but I cannot preſerve the Sultan from the puniſhment which awaits him, if he perſiſts in his unnatural conduct.'

'The fountain of Lions is ſituated in the middle of a court, the entrance of which is guarded by four lions. You muſt have two horſes, one of which you muſt ride; and on the other, which you muſt lead, put a ſheep killed to day, and divided into four quarters. Take alſo a bottle to fill with the water. Set off early to-morrow morning; and when you have paſſed the iron gate, throw this clue of thread on the ground. Follow it exactly, and you will eſcape all other difficulties, till you come to a pair of large

folding doors, which will open at your approach. You will then ſee the lions: throw to each a quarter of the ſheep, as you ride towards them; fill your bottle with all poſſible expedition, while they are eating: when you have accompliſhed this, you may return without apprehenſion; as the lions will not then attempt to hurt you.'

'The Prince obeyed the Fairy's direction, and ſucceeded. On his return he found two of the lions followed him. He turned about, and drew his ſabre to defend himſelf; but he ſoon found that was unneceſſary, the lions approaching with the utmoſt gentleneſs; one paſſing by him went before, while the other followed him: and thus guarded him till he came to his father's capital, when they diſappeared.

He preſented the Sultan with the bottle of water, which he had procured with ſo much danger. That Prince appeared to be in raptures at his ſon's obedience and ſucceſs. But the hatred

hatred he had ſo cauſeleſsly entertained againſt his dutiful ſon, now became inveterate. In the evening he ſent for the Sorcereſs, and in a rage charged her, as ſhe valued her life, to invent a taſk for Ahmed, which was not to be thus eaſily accompliſhed. She was terrified at the threats of the Sultan. 'Sir,' ſaid ſhe, 'I can point out a taſk for the Prince, which will be attended with the utmoſt danger: but, if he ſucceeds, I tremble for the conſequences to you, and to myſelf.' 'No matter,' replied the Sultan haſtily, 'no matter for the conſequence to me: and as to you, I will put you to death this inſtant, if you do not point out this adventure, which may relieve me from a hated rival, by whom I am every day more and more eclipſed.'

The Sorcereſs obeyed, and the Sultan, fully inſtructed, received his ſon the next morning with a ſmile; and ſaid to him 'I have one more favour to requeſt of you, and I deſire you will uſe your intereſt with the Fairy, your wife, to gratify me: after which I will no more exact any thing from your obedience, or her power. Bring me a man, not above a foot and a half

high, whose beard is thirty feet long, and who carries an iron bar of five hundred weight, which he uſes as a quarter ſtaff.' Prince Ahmed bowed, and withdrew in ſilence.

On his return home he told Paribanon, with great ſorrow, what had paſt. 'I am now,' ſaid he, 'too well aſſured that my father is become my enemy, and ſeeks by theſe extraordinary demands to effect my deſtruction: but as he declares this ſhall be his laſt requeſt, let me, my deareſt Fairy, if the taſk is not too difficult, entreat your aſſiſtance.' 'Nothing,' replied Paribanon, can be more eaſy than for you to fulfil this command. This man is my brother, Schaibar. His diſpoſition is very different from mine. His nature is crabbed and violent, and his reſentment always fatal: yet, if not provoked, he is kind and obliging. I'll ſend for him immediately: but be ſure to prepare yourſelf for his appearance, and take eſpecial care not to ſhew fear at his ſingular and very forbidding figure.' 'Ah! my lovely Fairy!' replied Ahmed; 'if Schaibar is your brother, let his perſon be ever ſo

ſo diſagreeable, I can never ſee him but with ſentiments of reſpect, and affection.'

Paribanon ordered a gold chaffing diſh to be ſet, with a fire in it, under the porch of the palace; and throwing in ſome perfume, there aroſe a thick cloud of ſmoke, ſoon after which the Fairy ſaid to Ahmed, 'See! my brother comes!' the Prince immediately ſaw Schaibar approaching, his heavy bar on his ſhoulder, his beard wound round him, a pair of thick muſtachos which he tucked behind his ears, that almoſt covered his face: his little eyes ſet deep in his head, which was very large, and on which he wore a grenadier's cap. He was hump-backed, and his whole appearance the moſt ferocious that could be imagined.

Such a tremendous figure, on any other occaſion, would have terrified Ahmed exceedingly: but being prepared for his coming, and knowing who he was, the Prince ſtood by Paribanon with the utmoſt compoſure. Schaibar, as he came forward, looked at Ahmed in ſuch a manner as was enough to freeze his blood: and

aſked Parlbanon, when he firſt accoſted her, 'who that man was?' to which ſhe replied, 'he is my huſband,' brother: 'the reaſon I did not invite you to ſee him ſooner, is, that I was unwilling to interrupt you in an expedition you was engaged in, and from which I hear with pleaſure that you have lately returned ſucceſsful.' Schaibar then looked favourably on Ahmed, and offered to do him any ſervice in his power. The Prince thanked him: and the Fairy added, 'the Sultan, his father, has a deſire to ſee you; I requeſt you will let him be your guide to the court to-morrow.'

The next morning, after having been fully informed of all that had paſſed, Schaibar ſet forward with Ahmed for the Sultan's palace. As they approached the city, the people fled before them in diſmay; and communicating their fears to all they met, the ſtreets were abandoned. Even the guards of the royal palace ran away. There was no one to conduct them to the Sultan, ſo that the Prince and Schaibar advanced unexpected into the council chamber, where the Sultan was giving audience.

Every

Every one drew back in terror. Schaibar advanced to the throne, without waiting to be introduced by the Prince. 'Thou haſt aſked for me,' ſaid he to the Sultan, fiercely; 'here I am; what wouldſt thou have with me?' The terrified Sultan, inſtead of anſwering him, clapt his hands before his eyes, to ſhut out the ſight of ſo fearful an object. Schaibar, enraged at this inſult, inſtantly lifted up his iron beam, and killed him, before Ahmed could interpoſe in his behalf. He continued dealing about his fatal blows till he had deſtroyed every one of the Prince's enemies. He then commanded the grand Vizier to introduce the Sorcereſs, who had been ſo active in promoting the Prince's deſtruction. She was brought before him in the utmoſt terror. As ſoon as ſhe was within his reach he gave her a ſtroke with his iron bar, ſaying, 'take the reward of thy pernicious councils; and learn to feign ſickneſs again.'

Schaibar then ordered the grand Vizier, and the remaining officers of the court, to proclaim Prince Ahmed Sultan of the Indies: and ſending for his ſiſter Paribanon, he cauſed her and her

her husband to be cloathed with the royal vestments, and seated on the throne. Houssain had retired from the world. And Ali, happy in the possession of his beloved Nouronnihar, had no desire to oppose his brother Ahmed, and his terrible ally. He contented himself with an opulent province, which his brother bestowed upon him; and Ahmed, with his charming Fairy, swayed the sceptre of the Indies, without opposition.

THE STORY OF THE PRINCESS PARIZADE; OR, THE TALKING BIRD, THE SINGING TREE, AND THE YELLOW WATER.

There was a King of Persia, named Khosrouschah, who came very young to the crown. When he grew up, in order to acquire a knowledge of mankind, he determined to adopt the practice of mingling with society occasionally, in disguise, attended only by his Vizier. One of those

thoſe rambles produced a very intereſting adventure.

As he was paſſing in the evening through a ſtreet, where the meaner ſort of people dwelt, his attention was engaged by ſome loud converſation, and laughter. He perceived a crack in the door of the houſe, which he looked through, and ſaw three very agreeable young women talking together, with much earneſtneſs and mirth. 'Might I have my wiſh,' ſaid the eldeſt, 'I would marry the Sultan's baker; I ſhould then every day have the ſame excellent bread which is ſerved at the Sultan's table!' 'I,' replied the ſecond, 'would chuſe the Sultan's chief cook: I then, no doubt, ſhould eat of thoſe nice diſhes which he prepares for his maſter; nor ſhould I want the royal bread to reliſh them.'

After they had entertained themſelves with their wiſhes, they called upon their youngeſt ſiſter to name her deſires. 'I ſhould wiſh,' ſaid ſhe, 'to be wife to the Sultan himſelf, and to make him father of a Prince, whoſe hair ſhould

be gold on one ſide of his head, and ſilver on the other. When he cried, the tears ſhould be pearls; and when he ſmiled, his vermilion lips ſhould look like a roſe-bud freſh blown.' The extravagance of this wiſh increaſed the mirth of the young women: the Sultan laughed heartily at it, and having ordered the Vizier to notice the houſe, and ſummons the inhabitants to appear before him at the Divan next day, he purſued his walk.

When they appeared before the Sultan, they were ſo exceedingly confounded to hear him queſtion them about their converſation the preceding evening, that they could make him no anſwer. He told them he had heard their wiſhes, and was determined to gratify them. Accordingly, he gave the eldeſt ſiſter to his chief baker, and the ſecond to his head cook, for wives: and they were married to them the ſame day, with ſuch ceremonies as were ſuitable to the quality of their huſbands. But the younger ſiſter, who was very beautiful, was immediately clothed, and attended as became a great Queen: and the royal nuptials were ſolemnized with all the rejoicings

rejoicings uſual at the marriage of the Sultan of Perſia.

Before theſe events the two elder ſiſters would have thought it great good fortune to have become the wives of the Sultan's ſervants, yet they now pined with envy at the advancement of their ſiſter. They joined in an inveterate hate againſt the Sultaneſs, which they agreed to conceal till ſome opportunity ſhould offer to ruin her. In the mean time they each came frequently to pay court to her, and always expreſſed the greateſt joy at her exaltation.

The young Sultaneſs really loved her ſiſters, and had no doubt but they returned her love. When ſhe became breeding they requeſted ſhe would obtain the Sultan's permiſſion for them to perform the office of midwife. This the Sultan readily granted. The wicked ſiſters rejoiced in ſecret at this appointment: they laid a plot as barbarous as it was unnatural: and when the poor Sultaneſs was delivered, they conveyed away the infant, and produced a little

tle dead dog, which they ſaid their ſiſter had brought forth. The Sultan heard the account with great grief, and ſome reſentment againſt his wife: which however ſoon gave way to the charms, and good qualities of the Sultaneſs.

The mercileſs ſiſters conveyed the child, who was a fine boy, into a baſket, and ſet it on float on a ſtream which ran through the royal gardens. The intendant of the gardens, who was one of the moſt conſiderable officers in the kingdom, chanced to ſee the baſket, which he cauſed to be brought to the ſhore. He was much ſurpriſed to find in it a fine child.

He ſaw it came not far from the Sultaneſs's apartment: but conceiving it neither his buſineſs, nor his intereſt, to ſearch into ſuch kind of ſecrets, he contented himſelf with conveying the infant home, and as he had no children of his own, he determined to adopt the little foundling.

The year after the Sultaneſs was brought to bed of another Prince, whom her vile ſiſters conveyed

conveyed as before, and produced a cat as their ſiſter's offspring. It was with difficulty the Sultan prevailed on himſelf to ſee his unfortunate wife, after this ſecond accident: but when after having again received her to his arms, ſhe produced a mole, (which her ſiſters had ſubſtituted in the place of a beautiful Princeſs) the Sultan ſet no bounds to his indignation. 'She is a monſter,' ſaid he, with equal fury and deteſtation, 'and will fill my palace with monſters. I will rid the world of her.' By the interpoſition of the Vizier, the Sultan was induced to ſpare the life of his unhappy ſpouſe, yet he ordered her to be expoſed three days to public ſcorn, and then ſhut up in priſon for the reſt of her life.

The other two infants fortunately fell into the ſame humane hands, which had preſerved their brother. The intendant named the eldeſt Prince, Bahman; the other, Perviz; and the Princeſs, Parizade. He regarded them as children ſent to him by providence; he attached himſelf to them entirely; he watched over their riſing years with the ſolicitude of a real

parent;

parent; and when he died, which was not till they had nearly arrived to maturity, he left them his whole fortune; and they lamented him with a duty and affection truly filial.

The fortune they inherited from their foſter father, enabled the Princes and their ſiſter to live together very comfortably. They paſſed their time wholly at a country reſidence, which he had fitted up in a handſome ſtyle. The Princes devoted many of their hours to hunting: while Parizade cultivated by turns, elegant amuſements, and domeſtic employment.

As there was no moſque in the neighbourhood, the intendant had fitted up an oratory in the houſe. One day when the Princes were engaged in their ſport, an old woman, who profeſſed public and extraordinary piety, came to the gate, and deſired leave to go in, and ſay her prayers, it being then the hour of public worſhip. She was admitted, and when ſhe had finiſhed her devotions, was introduced to the Princeſs.

Parizade

Parizade received her with great kindneſs, commending her piety, and aſking her many queſtions reſpecting her way of life: a long converſation enſued, in the courſe of which the Princeſs caſually aſked her, 'how ſhe liked the houſe?' 'it is in every thing delightful,' replied the devotee: 'and wants but three things that I know of, to be abſolutely complete.' 'I conjure you, my good mother,' ſaid the Princeſs, 'to tell me what thoſe things are?' 'Madam,' anſwered the old woman, 'the firſt is the talking bird, who, not only can talk and reaſon like us, but as a bird can call all the ſinging birds in his neighbourhood to come and join his ſong. The ſecond is the ſinging tree, the leaves of which are ſo many mouths, which form a moſt harmonious concert. The third is the yellow water, a ſmall quantity of which being put into a baſon, fills it, and forms a beautiful fountain, which continually plays without ever overflowing. Theſe things are to be obtained all together, in one place only, on the confines of this kingdom towards India. Any one taking the road before your houſe for twenty days, will find a perſon, who can direct him

him to the place where they are to be found.' Having ſaid this ſhe aroſe, and bad the Princeſs farewel.

This converſation had a great effect upon Parizade; ſhe entertained the moſt eager deſire of obtaining theſe curioſities. She was muſing on her converſation with the old woman, when her brothers returned, and wondered to ſee her penſive and melancholy. They enquired, eagerly, what it was that afflicted her. The Princeſs was a long time before ſhe would explain the myſtery, but, at laſt, overborne by their importunities, ſhe told them what had paſſed: and owned that her deſire to be miſtreſs of the talking bird, the ſinging tree, and the yellow water, was the cauſe of her melancholy.

The Princes both loved their ſiſter with the utmoſt affection. Each eagerly offered to go in ſearch of theſe fine things, ſhe ſo much longed for. After ſome conteſt, it was agreed that Prince Bahman ſhould ſet off next morning in ſearch of them. When he was about to mount his horſe, he preſented a knife to his ſiſter,

ſiſter, ſaying, 'I know not what difficulties, or what delay I may meet with in this adventure; but that my deareſt ſiſter may not have unneceſſary fears on my account, I preſent this knife to her. While the blade of it is clean, you may be aſſured I am well. But if ever you find it ſtained with blood, you may conclude ſome fatal accident hath befallen me.'

Prince Bahman took the road to India: and on the twentieth day, he ſaw a Derviſe ſitting under a tree, whoſe figure attracted his notice. His hair was as white as ſnow; his muſtachos were long, and with his beard, which reached down to his waiſt, entirely hid his mouth. He had no cloaths; but had an old mat thrown over his ſhoulders.

Bahman concluded, from the ſingularity of this old man's appearance, that he was the perſon who was to give information of the place he was in ſearch of. He alighted therefore from his horſe, and ſaluted the old man.

The

The Derviſe returned his ſalute, but his muſtachoes hanging over his lips, the Prince could not underſtand a word he ſaid. Bahman, vexed at this diſappointment, with a pair of ſciſſars cut away the hair which hung over the old man's mouth, which he took in good part. After thanking the Prince, with a ſmile, for the trouble he had taken, he enquired if he could be of any ſervice to him. 'I am come,' ſaid Bahman, 'a long way, in ſearch of the talking bird, the ſinging tree, and the yellow water. If you can direct me where they are to be found, you will render me much ſervice and pleaſure.'

At theſe words the old man changed countenance, and ſaid, to the Prince, 'I can indeed direct you to where theſe fatal curioſities are to be found: but I felt a regard for you as ſoon as I ſaw you, which your kindneſs to me has increaſed: I entreat you therefore to ceaſe an enquiry, which I am not at liberty to refuſe anſwering, if you perſiſt, but which I am too ſure will end in your deſtruction.'

The

The Prince perſiſting in his reſolution, the Deryiſe ſaid, 'young man, the danger you court is greater than you imagine, many gallant gentlemen have I directed in this ſearch, who have all periſhed. Your courage or dexterity will avail you nothing: for you will be attacked by great numbers, all inviſible. How then can you hope to defend yourſelf?' 'I am not to be intimidated from my purpoſe,' replied Bahman: 'and ſince you are obliged to give me the information I require, I demand it of you.'

When the Derviſe found the Prince thus peremptory, he took a bowl out of a bag that lay by him, and preſented it to him, ſaying, 'mount your horſe then, raſh youth, and throw this on the ground. Follow it till it comes to the foot of a mountain, where it will ſtop. You muſt then alight, and aſcend the mountain on foot: but be careful not to give way to fear, or to look behind you. The inſtant you do, you will ceaſe to be a man, and will add one more to the multitude of black ſtones which you will ſee on every ſide; all of which were once gentlemen engaged in the ſame enterpriſe. If

you reach the ſummit of the mountain, you will obtain the curioſities you enquire after.

The Prince rejoiced to find he was ſo near the end of his journey. Having returned thanks to the Derviſe, he threw down the bowl, which rolled on gently before him, till it reached the foot of a mountain. Bahman prepared to aſcend it, but he had not advanced four ſteps, before he heard innumerable voices, burſting out as it ſeemed from under the earth. Of theſe, ſome ridiculed, ſome abuſed, and others threatened him. 'Where is that raſh youth going? what would he have?—ſtop him, catch him,—ah! thief, murderer, villain!—no! let the fool go on till he is deſtroyed.—Let pretty maſter paſs, to be ſure; we keep the bird for him no doubt!—" ſuch, and many other much worſe expreſſions aſſailed him, in voices calculated to inſpire ſhame, anger, and diſmay.

As the Prince advanced the clamour increaſed, attended with execrations and threatenings on all ſides. It became at laſt ſo tremendous, that Bahman's courage and ſtrength failed him: his

legs

legs ſunk under him, he reeled, his recollection forſook him: and turning round to run down the hill, he was that inſtant changed into a black ſtone.

From the time of Prince Bahman's departure, Parizade had worn his knife in her girdle; and many times in a day ſhe pulled it out to know how it fared with her brother. On the fatal day, when he was thus metamorphoſed, as ſhe was talking to her brother Perviz, ſhe recollected Bahman; and pulling out the knife, ſhe ſaw, with grief and horror, blood running down to the point of it. She ſwooned away at the ſhocking ſight: and when ſhe was with difficulty recovered, ſhe broke out into the ſevereſt ſelf-reproach for having engaged a beloved brother in ſuch an unfortunate enterpriſe. And while ſhe blamed her own inordinate deſires, ſhe failed not to execrate the old woman; whoſe report had led her into ſo miſchievous an error.

Prince Perviz was greatly afflicted at the fate of his brother. He was alſo exceedingly fond of

his ſiſter; and perceived that in the midſt of her ſorrow, though ſhe lamented the loſs of Bahman, her deſire to poſſeſs the talking bird, the ſinging tree, and the yellow water, was ſtill undiminiſhed. He embraced Parizade with great affection; and told her that, though Bahman had failed in ſearch of them, he had a preſentiment that he ſhould be more ſucceſsful. He preſented her with a necklace conſiſting of an hundred pearls, and ſaid, 'I will ſet out this inſtant. While theſe pearls continue to run freely, you may be ſure I am ſafe: but if ever they remain fixed together, you will then know that I have ſhared the fate of our dear brother.'

Parizade endeavoured by tears and entreaties, to prevent the Prince from attempting ſo dangerous an undertaking; but in vain. He mounted his horſe, and on the twentieth day arrived at the place where the Derviſe was ſitting. He ſaluted him, and enquired the way to the curioſities he was ſeeking. The Derviſe acquainted him with the difficulty and danger of the adventure: preſſing him very earneſtly to decline an attempt in which ſo many had failed. When he

he found the Prince was determined to go on, he gave him the ſame advice and inſtruction he had given to his brother. Perviz returned him thanks; and throwing the bowl on the ground, he followed it till he came to the foot of the mountain.

Having alighted, he pauſed a little while, to recollect the inſtructions of the Derviſe. He then paſſed through thoſe clamours, which had overcome Bahman, undiſmayed: but as he proceeded up the mountain, he heard a voice behind him call out, in a moſt inſulting tone, 'ſtay, raſh boy, that I may puniſh thy impudent attempt.' Perviz, enraged at ſuch an affront, drew his ſword, and turning round to chaſtiſe the inſulter, became a ſtone.

Parizade had the ſtring of pearls continually in her hand, from the time Perviz ſat out, and was counting them at the moment he underwent the transformation. On a ſudden ſhe found ſhe could not ſeparate the pearls. As the Princeſs had reſolved what to do, if ſuch an event ſhould take place, ſhe loſt no time in fruitleſs grief:

but putting on man's apparel, ſhe mounted a horſe, and took the ſame road her brothers had done.

On the twentieth day ſhe came to the Derviſe; who, notwithſtanding her diſguiſe, knew her to be a woman: and gave her ſuch an account of the difficulty of her attempt, as almoſt ſhook her reſolution. She muſed a ſhort time; but remembering ſhe had loſt her two brothers, in ſearching after theſe rarities, ſhe reſolved to ſucceed or to ſhare in their misfortunes.

Parizade received therefore the bowl from the Derviſe, and followed it to the foot of the mountain. Before ſhe began to aſcend it, ſhe conſidered, that as the greateſt danger aroſe from noiſes, and voices which would endeavour to terrify her, if ſhe could ſhut out theſe ſounds, by ſtopping her ears, their effect muſt fail. Accordingly ſhe ſtuffed her ears full of cotton, and then began to aſcend the mountain. She heard indeed a great noiſe which encreaſed exceedingly as ſhe advanced, and became at laſt ſo loud that the air and the earth ſeemed to ſhake with it: but

but the precaution ſhe had taken, ſhut out diſtinct ſounds, and all ſhe perceived was one confuſed noiſe, which no way incommoded her. Now and then a ſingle voice louder than the reſt, would utter expreſſions, of which ſhe could not help catching a few words, which were very diſagreeable to her: but theſe ſhe deſpiſed, ſaying to herſelf, 'I mind not what is ſaid. I laugh at it, and ſhall purſue my journey.'

At laſt the Princeſs came in ſight of the bird. At that inſtant one of the cotton plugs fell out of her ear. The threatenings and execrations, which ſhe now heard diſtinctly, were terrible. The bird himſelf, in a voice more tremendous than all of them, called out for her to go back; promiſing at the ſame time that ſhe ſhould return in ſafety. But the ſight of the bird animated the courage of the Princeſs. She preſſed forward boldly, till ſhe came to the top of the mountain; when the noiſes ceaſed, and the ground was level. She ran to the cage and ſeized it, ſaying, 'bird, I have got thee, in ſpite of thee. Thou ſhalt not eſcape me.'

The bird, in a very handſome manner, complimented the Princeſs on her courage and perſeverance. 'It was my wiſh,' ſaid he, 'to have continued free; but as I muſt be a ſlave, I had rather be ſo to you, brave lady, than to any other. From this inſtant I ſwear an entire fidelity to you; and the time is not far off when I ſhall do you an eſſential ſervice.'

Parizade rejoiced greatly at her ſucceſs: for the fatigue and terror ſhe had undergone, far exceeded what ſhe had expected, from the report of the Derviſe. As ſoon as ſhe was a little recovered, ſhe demanded of the bird, where the ſinging tree and yellow water were to be found. The bird, directed her to both. The Princeſs filled a ſmall ſilver flaggon with the water, and (by advice of the bird) broke off a branch of the ſinging tree to carry home with her.

Parizade had now obtained the three things ſhe ſo much wiſhed for: yet ſhe was unhappy. The loſs of her brothers ſat heavy at her heart. She applied to the bird to know if it was poſſible to diſſolve the enchantment. It was with much reluctance

reluctance that the bird answered this enquiry, but the Princess was peremptory, and would not be denied. 'Take then,' said he, 'that little pitcher you see yonder, and drop some of the water it holds upon every black stone. The Princess did so: and when the water fell on the stone, it vanished, and a man appeared. The Princess took care not to miss a single stone. She was so happy to find among them both her brothers, who joined the other gentlemen in thanking and extolling their deliverer.

When they came, on their return, to the cave of the Dervise, they found he was dead, In a few days they arrived at home, when Parizade placed the cage in the garden, and as soon as the bird began to sing, he was surrounded by a great number of nightingales, chaffinches, linnets, and all other birds of song; who uniting their harmony with his, produced a wonderful effect. She planted the branch of the singing tree in another part of the garden; when it immediately took root, and became as large a tree, as that from whence it was gathered, and the leaves produced the same melodious concert.

The

The little silver flaggon of the yellow water being emptied into a large marble bason, encreased directly to such a quantity as entirely to fill it, and form a fine fountain twenty feet high, which, while it played very beautifully, dispersed the most agreeable odours, all around it.

Soon after these events, the Sultan of Persia chanced to be hunting in their neighbourhood. The Princes also were engaged in the chace. As they knew not the person of the Sultan, they joined his party without ceremony, and in the course of the hunt, Bahman attacked a lion, and Perviz a bear, with so much courage and agility as greatly pleased the Sultan. After the hunt, he conversed with them, and was still more taken with them. He declared who he was, and invited the brothers to court. That they might not forget the engagement, he put three golden bullets into each of their bosoms. 'When you undress,' said he, 'these will fall to the ground, and their sound will remind you of my invitation.'

The Princes presented themselves the next day before the Sultan, and were received by him

him with great diſtinction. Before they withdrew, they related to him their adventure in ſearch of the talking bird, the ſinging tree, and the yellow water; and of their deliverance through the fortitude of Parizade. The monarch heard their account with great pleaſure: 'I will come to-morrow,' ſaid he, 'to ſee theſe rarities, and converſe with your ſiſter, to whoſe courage and good conduct you are ſo much indebted.'

When the Princes returned home, and told Parizade the Sultan's intention, ſhe conſulted her bird as to the manner in which ſhe ought to receive him. The bird, after ſome general advice, deſired ſhe would not fail to prepare a diſh of cucumbers, ſtuffed full of pearls, to be ſet before the Sultan with the firſt courſe. The Princeſs was amazed, but the bird perſiſted in his advice, and told her in what part of the garden ſhe might find a coffer, full of pearls ſuited to ſuch a purpoſe. The Princeſs perceived there was ſome myſtery concealed under this advice. She cauſed the gardener to dig in the ſpot deſcribed, and found a gold box full of pearls.

pearls. Hence her confidence in the bird was increaſed, and ſhe reſolved to do as he directed.

The day following the Sultan came to the houſe of his unknown children, and was received by them with all poſſible reſpect. He was more pleaſed with Parizade than he had been with her brothers: and could not help heaving a ſigh, when it occurred to him, that he might have been the happy father of three ſuch children, if he had not been ſo unfortunate in the choice of his Sultaneſs.

After the Sultan had repoſed, the Princeſs attended him into the garden, and ſhewed him the ſinging tree, and the yellow water. The Sultan examined theſe extraordinary curioſities with great attention and delight. Parizade then conducted him to a tree, where the cage of the talking bird was hung. The Sultan was ſurpriſed to ſee ſuch a multitude of other birds on the adjoining trees, all ſinging in concert with the talking bird, whoſe notes were louder, and more muſical than any of them. When they drew near, the Princeſs ſaid, 'my ſlave, here is the

the Sultan of Perſia; pay your compliments to him.' The bird left off ſinging, and replied, 'God proſper him, and prolong his days.' To which the Sultan anſwered, 'bird I thank thee; and am overjoyed to find in thee, the Sultan and king of birds.'

At the requeſt of her royal gueſt, Parizade cauſed the cage to be removed into the hall, that he might converſe with the bird during dinner. As ſoon as they were ſeated, the Sultan took a cucumber out of the diſh, and cutting it, he found it was ſtuffed with pearls. He looked with wonder on the Princes and their ſiſter, and was about to aſk the meaning of the myſtery, when the bird called out, 'can your majeſty wonder to ſee a cucumber ſtuffed with pearls, and yet could believe that your Sultaneſs was delivered of a dog, a cat, and a mole? credulous man! how have you abuſed your unfortunate wife, who has fallen a ſacrifice to the envy of her wicked ſiſters! theſe three young people are your children. Their lives were preſerved by the intendant of your gardens: and their many virtues, and great accompliſhments, will

make

make the remainder of your days more happy than you deſerve.'

This diſcourſe of the bird excited variety of paſſions in the breaſt of the Sultan, pity for his unhappy conſort, rage againſt her vile ſiſters, wonder at the ſtrange and ſingular means of diſcovering their guilt, by turns poſſeſſed him. All theſe ideas ſoon gave way, for a time, to the feelings of paternal love; he embraced the Princes, and their ſiſter, with the utmoſt tenderneſs; and with tears of joy owned them for his children, and heirs of his crown.

When the Sultan returned to his palace, he gave orders for the ſiſters of the Sultaneſs to be brought before him. As ſo many years had paſt over without ſuſpicion, theſe women had long thought themſelves ſecure; and rejoiced in the ſucceſs of their malicious wickedneſs. They were aſtoniſhed at being charged with crimes, which could not have been diſcovered now by ordinary means: their guilt and terror confounded them: they made an ample confeſſion: and the Sultan ordered them to be immediately put to death.

Koſrouſchah

Kosrouschah caused his much injured wife to be set at liberty; and having informed her of all that had happened, he ordered their children to be introduced to her. These events made the poor Sultaness some amends for her long and dismal confinement. The joy of the Sultan was inexpressible, and the rejoicings which followed all over the kingdom, shewed that the people were highly interested in a discovery, which was so satisfactory to their sovereign.

CONCLUSION.

The Sultan of the Indies could not but admire the memory of his Sultaness, who had now, for a thousand and one nights, entertained him with these agreeable stories. Her beauty, her courage, her patriotism, in exposing her life to his unreasonable revenge, had long since obtained her possession of his heart. He determined to renounce a vow so unworthy of him. And summoning his council he declared to them his resolution, and ordered the Sultaness to be considered as the deliverer of the many virgins,

gins, which but for her, would have been sacrificed to his unjust resentment.

The news of this happy event soon spread abroad, and gained the charming Scheherazade the blessings of all the people of the large empire of the Indies.

FINIS.

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